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The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

27th Year of Publication.

150th ANNIVERSARY OF ADOPTION OF AMERICAN FLAG

(Every Catholic school, college, university or other institution will have special observance of Old Glory's 150th birthday. Flags will be unfurled to the breeze and parades held; with a patriotic program worthy of the great occasion).

THE FLAG of the United States of America was first authorized by Congress June 14, 1777. This date—June 14—is now observed as Flag Day in the United States and its possessions.

The colors of the Flag may be thus explained: The red is for valor, zeal and fervency; the white for hope, purity, cleanliness of life, and rectitude of conduct; the blue, the color of heaven, for reverence to God, loyalty, sincerity, justice and truth.

"I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands, one Nation, indivisible, with Liberty and Justice for all."

The National Americanism Commission, composed of some sixty national patriotic, civic and welfare organizations, adopted a code describing in detail how to display the Flag and how to respect it. This conference also adopted the wording of the pledge to the Flag printed above as the official pledge. Copies of the Flag code may be obtained by writing to the American Legion.

No person has yet lived in the United States or traveled through it who has been treated with the same great respect that is today shown the flag. We have had many great men—Washington, Jefferson, Franklin, Adams, Lee, Grant, Lincoln—men whom today we almost reverence; but not one of them while he lived, was honored as the flag is.

The author of the following verses has probably done more than any other thing to arouse the sentiment of the nation. He has come to be known as the poet of the Great War.

YOUR FLAG AND MY FLAG!

By Wilbur D. Nesbit

Your flag and my flag.
And how it flies today
In your land and my land
And half a world away!
Rose-red and blood-red
The stripes forever gleam;
Snow-white and soul-white—
The good forefathers' dream;
Sky-blue and true-blue, with stars to gleam
aright—
The glorified guidon of the day; a shelter through
the night.

Your flag and my flag!
To every star and stripe
The drums beat as hearts beat
And fifers shrilly pipe!
Your flag and my flag—
A blessing in the sky;
Your hope and my hope—
It never hid a lie!
Home land and dear land and half the world
around;
Old Glory hears our glad salute and ripples to
the sound!

Your flag and my flag!
And, oh, how much it holds—
Your land and my land—
Secure within its folds!
Your heart and my heart
Beat quicker at the sight;
Sun-kissed and wind-tossed—
Red, blue and white.
The one flag—the great flag—the flag for me and you—
Glorified all else beside—the red and white and blue!

Summer Schools—Their Value in Education Study of History in College

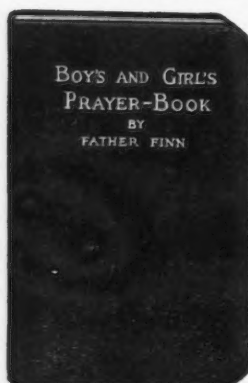
IN THIS ISSUE:

The Nature of Arithmetic in the Junior High School

True to the Liturgy, yet Fittingly Simple!
Watchwords in this New

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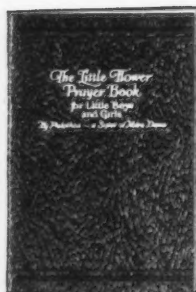
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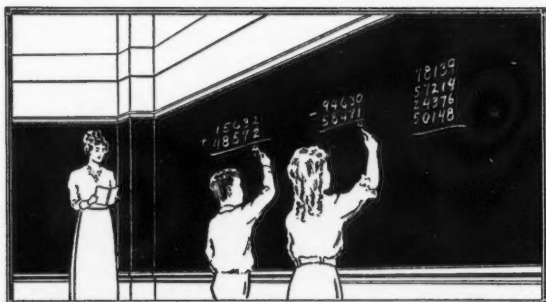
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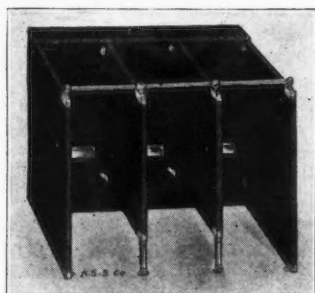




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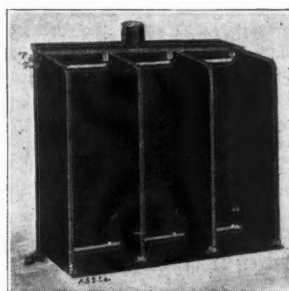
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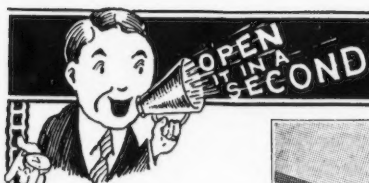
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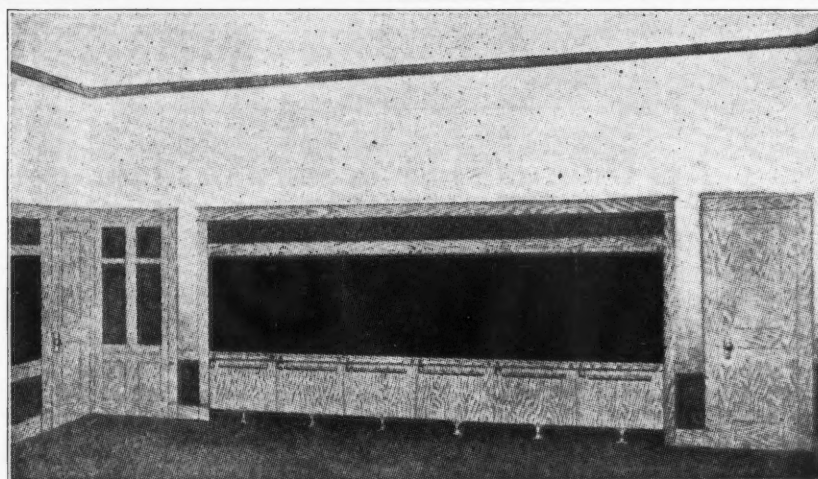


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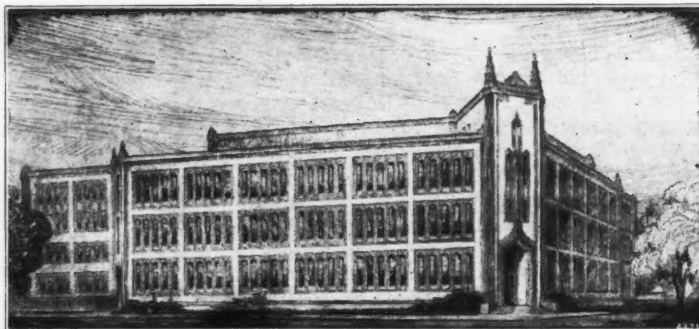
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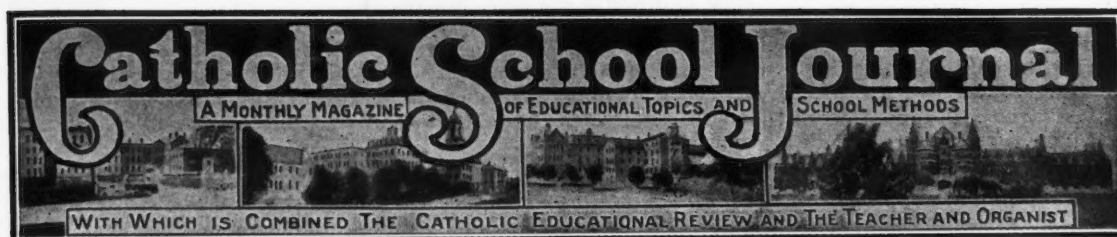
The Above by Alice Jean Patterson, Head of the Department of Nature Study, Illinois State Normal University, Normal, Illinois.

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MILWAUKEE, WIS., MAY, 1927.

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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

RECENT LANGUAGE-ENRICHMENTS.—A reviewer for the London Times, taking his texts from new books by Joseph Warren Beach (Cambridge University Press) entitled "The Outlook for American Prose," and by F. N. Scott (Oxford) on "American Slang," makes some interesting observations on the subject of recent additions by the Great Yankee Nation to the vocabulary of racy popular speech. Here is an excerpt:

"The editor (Mr. Scott) has noted twenty-three instances as known or familiar in England. His estimate is conservative, for readers of magazine fiction already know and employ the verb to double-cross. This useful and expressive word is already in decay; its original meaning of a betrayal of both sides is reduced to plain betrayal, which renders it superfluous. Furthermore, the editor states that he has omitted fifty-two words because they are already part of the British vocabulary. Of the other words that remain a few are pretty certain to be adopted in this country. Bootlegger is a word that has no equivalent, and is used here whenever we have occasion to refer to that industry. It is the first in the field and will probably survive later inventions. Blurb (publisher's notice on the wrapper or jacket of a book) is qualified by the editor himself as 'admirable word, indispensable.' The word dope, after an eccentric history, has now settled down here, as in America, to mean poisonous or forbidden drug. A few words already have English equivalents. Piker is strictly a person who cadges drinks, not merely 'a low-down, untrustworthy person.' Some are only doubtfully slang. Caboodle, meaning a group, lot, set, is probably dialect, like the Southern kitnbilin—'kettle and boiling,' with similar meaning. To sit in, meaning to take part in, is an expression proper to the game of poker. Possibly bellhop, more expressive than bell-boy or hotel page, may survive. Certain words, like the verb to boost, and its substantive, booster, reflect aspects of contemporary American life so accurately as to obtain a documentary value. But the majority of the words and phrases, especially the phrases, are inherently transitory. One class is that of synonyms, which can retain their value only so long as they retain some novelty, and which are certain to be superseded by later inventions; the synonyms for money—bones, bucks, iron men, meaning dollars—and the synonyms for strong liquors and for intoxication—hootch means rather illicit liquor, and succeeds the antiquated moonshine—are certain to pass

away. So are the innumerable terms of opprobrium, which have their Elizabethan and Jacobean analogues—e. g., bonehead, boob, simp, skate, dub, gob. The more elaborate metaphors cannot endure—as 'soup and fish' for 'evening dress'."

The Times reviewer goes on to say that there remains one important class of locutions, that of simple and emphatic phrases, as examples of which he cites come across, fall for, get away with, get by with, get the bulge on, put across and put over, and of which he affirms that "this is perhaps the class which must be most seriously reckoned with." Of this description of American enrichments of the historic English speech he has nothing respectful to advance. On the contrary, it provokes him to contempt, and he declares that "it does not so much represent the evolution of a new language as the degradation of an old one." However, he does not hold Americans exclusively to blame for locutions of the character he so vehemently decries, but admits that the tendency to coin and circulate such degeneracies of expression is noticeable among certain classes in England.

In conclusion, he ventures a generalization which provokes quotation because it is so delightfully and characteristically British. He avers: "America is not likely to develop a new language until its civilization becomes more complicated and more refined than that of Britain; and there are no indications that this will ever happen." But he concedes that "America will continue to provide a small number of new words which can usefully be digested by the parent language."

THE APPLICATION OF KNOWLEDGE.—Is that student doing his duty who acts merely as a collector of knowledge, without looking for or responding to opportunities for its use? Remember the parable of the talents, and read what an educator said on the subject, to which evidently he had given thoughtful consideration before he wrote:

"The object of study is not merely insight. 'Man's business here is to know for the sake of living, not to live for the sake of knowing.' It has been remarked that 'Religion that does not express itself in conduct socially useful is not true religion;' and, we may add, education that does not do the same is not true education."

The man who wrote this, went on to affirm his conviction that it is part of one's work as a student to plan turning his knowledge to some account; not

necessarily for the purpose of selling it for money, but for the purpose of making it useful in daily life. He believed and asserted that the mere accumulator of facts who makes collection of facts his final aim and fails to keep them at work for the world's benefit, if not for his own, is on the same plane as the miser.

The student who takes this good counsel to heart, and seeks ways of putting to use the knowledge at his command is likely to be a more efficient student—a more competent collector of facts—than the collector of facts with no ambition or purpose beyond collecting. Aimlessness tends to become associated with listlessness. Reading a book, for instance, without thought of getting from it something susceptible of practical application is the poorest of all possible ways of reading a book. Reading it with a determination to derive from it something concrete and tangible that can be made to serve a definite and desirable purpose, is an excellent way to understand and master what the book contains.

So it is with other acquisitions by study. They are more thoroughly and satisfactorily assimilated—they become more assuredly definite mental possessions—when conquered with a practical purpose of applying them kept continually before the mind.

The world's prizes are not as a rule for dreamers, but for those who act. The actor, the doer, keeps himself continually alive by the exercise of his vital functions. Students, more than others, are tempted to fall into the habit of thinking about actions rather than performing actions—a habit which is perilous to those whose intention and desire are to live good and useful lives. Be a doer, therefore, and, as a doer, continually seek to put your knowledge out at interest by keeping it in constant use.

EDUCATION'S PROPER AIM.—The American college is required to train American citizens. Its highest function is not to impart knowledge, but to stimulate intellectual and moral power. It is a poor education which gives its graduates accuracy in grammar instead of a love of letters, which leaves them masters of the integral calculus and slaves of sordid and mean ambition. The college should lead the young American to the secrets of material skill, and equip him to enter into the fullest trade with all the world, but it should also lead him to lofty thought and commerce with the skies. It should teach him the methods of material success, but above all it should teach him that man does not live by bread alone, and that the things which are eternal are unseen. The college graduate should be graduated with a love of truth, with a preference of the spiritual to the material, with an unconquerable conviction that the greatest glory of a nation is not riches, but noble men.

Now that the time of year is at hand when educational institutions are sending forth the finished products of their institutions, and the voice of the baccalaureate orator is heard in the land, the summary of educational requirements set forth above is worthy of consideration, not only by college graduates themselves, but also by those responsible for fixing the standards of college education and other formal education in the United States. The high ideal succinctly presented is not a new one. It was

held up to a group of business leaders, most of whom were graduates of colleges, and all of whom applauded his sentiments, by a well-known American orator of half a century ago.

THE GREAT AMERICAN SPELLER.—The great American speller was Noah Webster, famous also as the author of the first great American dictionary of the English language. He was not a radical innovator, but a philologist of a practical cast of mind, who accomplished more than any other individual before or since his time to systematize and simplify the orthography of the English language.

To him is due the fact that Americans spell "traveler" with one l, and "worshiper" with one p, under an easily remembered rule that does away with double consonants at the end of unaccented final syllables of words taking on a suffix, though at the same time providing for the retention of the double consonant when the syllable is accented, as in "skillful" and "willful." He it was who threw off the incubus of French precedent in getting his countrymen to use "er" instead of "re" at the end of words like "theater." He never was arbitrary, and after suggesting changes which the public did not adopt, he withdrew them from later editions of his books. Like Dr. Johnson, he was convinced that the people who speak the English language never will submit to the arrogance of a dictator.

If the question "Who was the most popular American author?" depended upon sales, what would prevent the title from being accorded to the author of Webster's "Spelling Book," the total sales of which, during the course of half a century, rose to something in the neighborhood of twenty-four million copies. Biographers of Webster assert that his start in life was an eight-dollar bill in Continental currency, which was given to him by his father in 1779, and was so badly depreciated at the time as to be worth only half its face in silver. They also state that it was to his receipts from the sale of the Spelling Book that he owed the income which supported him and his family during the twenty-four years while he was working on the Dictionary.

"AMERICAN ENGLISH."—Five hundred American students, seventy of them "co-eds," are combining study with travel during a cruise of thirty thousand miles, and the liner on which they were passengers stopped a few days ago at an English port, where some of them were interviewed by a reporter for a London newspaper, who pretends to have obtained this statement from one of the young men:

"We've hiked all over the high seas, and we've been jolly busy collecting hotel stickers for our bags and knowledge for the lump behind our horn rims. Sure, we've got going good on the educational stuff, but I took the biggest bite out of sight-seeing. The Acropolis at Athens lifted my hat right off."

And one of the girl students is quoted as observing:

"See here, my newspaper man, you tell the world we've seen India, China, Egypt and Buddy only knows where, but we reckon we shan't know nothing till we've seen Piccadilly, Leicester Square and a London policeman."

The "special" by cable acquainting American newspapers with the international incident refers to the "extraordinary language" used by the Americans. The "extraordinary language" is easy to account for, being due, no doubt, in part to willingness of American students to

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Oral English: Variety in Assignment

By Burton Confrey, M.A.

THE discussion of topics of current interest yields valuable opportunities for oral practice. It is essential, however, particularly in discussions involving political issues, that we apply our tests for fairness of statement and unbiased point of view. It is essential, furthermore, that young people be impressed with the fact that unfairness leads to injustice. With his thorough appreciation of the point of view of an opponent Mark Sabre (in Hutchinson's *If Winter Comes*) was decidedly at a disadvantage, since his wife could see but one side of any issue. Of the bias which students should be trained to avoid Thomas Kettle's brilliant insults to Ulster in his remarkably clever "The Open Secret of Ireland" is an example.

Students come to class prepared to share an item of immediate interest with their classmates. They should be advised to prepare on more than one topic, so that if a fellow student speaks on a subject they have chosen, they will be able to discuss another. If, however, they find it necessary to speak on a topic already discussed, there is advantage in endeavoring to add something new to what has been said—whether it be additional facts, another inference, or a different conclusion. For distinctly local matters our own experiences and observations often furnish the most worth while sources of materials; and the topics must be of vital interest and the treatment attractive. I recall an admirable talk on how a burglar works, given shortly after strips of tinfoil appeared on the windows and doors of a local shop.

Another approach to the use of current material would lead students to examine the late issue of a magazine with the object of classifying the expository papers either as informative articles or essays. In class they discuss the matter, the method of approach, and the manner of treatment with the specific purpose of showing how the purpose in each case had affected the writing. They may be limited to certain periodicals. When they discover that "Confessions of a Bootlegger" may be propaganda, and that the humorous satire is effective in calling attention to abuses, they are learning to realize—they are becoming educated.

The examination of articles in scientific or other technical journals for the purpose of comparing the organization of subject matter in this case with that of the preceding assignment affords good practice.

The Library affords a rich source of material for oral expression from a discovery in the New English Dictionary of how we got the letter "L" to an extensive piece of research. I append a paper written by a student who missed a class meeting through illness.

"An Expedition of Learning"

"I used two hours in the Periodical Room for much the same purpose as I had used a preparation period in the South Reference Room, namely, to browse around and discover just what the shelves contained. For perhaps thirty minutes I

wandered aimlessly about the larger room gaining a very fair idea of its contents. While doing so I noted for future reference the names of several books and articles which caught my attention.

"The natural bent of my steps carried me finally to the smaller room where are kept the unbound magazines. Here I became absorbed in the *Studio Magazine*. One issue contained several fine pictures of the truly beautiful windows found in the Cathedral of Notre Dame at Paris. I was most attracted, however, by a number representations of famous artists' conceptions of the martyrdom of Saint Sebastian. It was interesting to note the different portrayals of the wonderful saint in his martyrdom. One made him an Adonis; another an Apollo. One pictured intense agony, hollowing the cheeks, making the eyes sunken, and the fingers and toes drawn up; another pictured calm repose, absolute freedom from suffering. Still another pictured wild, dark beauty and melancholy; but the painting which I liked best showed the glorious saint sinking into sweet repose, his lids closed in the last refreshing sleep, while the tired sun, too, bowed its head. That is the way I like to think of the saint—in the arms of his sweet Saviour whom he had so closely imitated.

"I am not unduly religious, nor an art critic; but this magazine stirred up in me thought processes which I consider sufficient reward for my trip to the reference room. However, for most people, the chief value of the magazine room lies in the fact that there one finds the latest treatises on topics of moment. In book form the latest volumes are often more than a year old, and in many cases, decades; whereas varied articles which have been written by competent authors within the month are to be had in the magazine room."

The disproving of adages and proverbs provides interesting practice in talking. Students see readily the disadvantage of using clichés or "rubber stamps". Too frequent use has destroyed their original vividness. Not only do such sententious sayings fail to impress the sensitive listener; but he who uses only original word combinations or can give a new turn to the usual method of expression wins the favorable attention of his hearers. It is excellent training to form, as does a good lawyer, the habit of seeing what is to be said on the other side of the case, or with privileges to associate responsibilities. In a minute-and-a-half talk students can disprove or give an original slant at such proverbs as: "The early bird catches the worm," "Seeing is believing," "Figures never lie," "All things come to him who waits."

By way of original approach they may hold the idea up to the light and interest their hearers by the refraction of thought much as children amuse themselves by looking at light refracted through glass prisms, or they may with humorous bent posit "The wages of gin is death," "A hair on the head is worth two in the brush," or "I see you but I don't believe you;" and they learn to take delight in turn-

ing a speech bottom side up as a sort of mental setting-up exercise.

Brewer's Oral English discusses competently speeches for special occasions—the announcement, the nominating speech, the introduction of a speaker, the presentation and response, the toast or after-dinner speech, and so forth. The following assignments work well with this type of material: Assign a two-minute speech, dividing the class into groups according to seating. To those in the first row assign an explanation of how nominations are made and how they may be closed. To the next group, a speech recommending a classmate for a certain office, finishing with the nomination. The students in the third row may make a motion for a vote of thanks to a visitor who has addressed them. (This was pertinent on an occasion when Mr. Frederick K. Paulding talked to a group of engineers). The members of the next group might make speeches of acceptance for an office to which they have been elected or offer a word of thanks to those who selected the speaker for a certain occasion.

Talks for practice in introducing a speaker will be made for groups of two. One person introduces the other, who is to speak. In the next assignment we merely reverse the work of the participants.

The problem of the introducer:

1. To get the good will of the audience toward the speaker; as, especially if this matter presents a difficulty, the attempt would come better from the introducer than from the speaker himself.

2. To find a common factor—a mutual interest, as in social life—between the audience and the speaker. To get them on common ground so they can meet cordially.

How to solve this problem:

1. You may talk about the speaker—a procedure seldom employed nowadays. A flattering introduction embarrasses the speech maker; if the audience resent it, they may deny it mentally—an unfortunate attitude in which to place them.

2. You may find something in the speaker's career which justifies his appearance—gives him authority to speak.

3. You may talk about the speech he is going to make (particularly if you can't talk about him); but you must be careful not to make his speech or any part of it. Of course, the speaker's relation to his topic should always be announced.

4. You may talk about the occasion, the work of a group, and so forth; for instance, "We have been studying certain plays of Shakespeare (name them) and are eager to hear Professor speak to us about them."

We must emphasize the necessity for an introducer's being brief, and have used the following story to illustrate the opposite condition: In an evening session of a political conference the Governor of Benares was introduced by the Governor of Newburgh, who was, in turn, introduced by a local mayor. It was 10:45 when the Governor of Newburgh got a chance and 11:45 when the Governor of Benares was led out. His speech was: "It is my custom to go to bed the same day I rise; so I must wish you all good-night."

A clever, informal introduction used in one of our classes was the following: "Mr. B. is eager to ad-

dress you. However, I am more eager to hear what he has to say than he is to say it, so I give way to Mr. B."

As the close of the school year approaches, freshmen in college get letters inviting them to speak at the reunions of high school alumni. That type of speech—reminiscent of high school days or relating to college humor—can best be taken care of in conference.

For the after-dinner speech there is no better formula than Mark Twain's (Speeches, pp. 2 f.), which students may study to advantage):

Prepare in advance.

Don't try to be funny if you can't.

Try to be original.

Be brief, simple, sincere. Contribute to the pleasantness of the evening.

Build your speech around only one idea.

For practice, students may try the talk they would have enjoyed making at a recent banquet, a speech dealing with something the prep club at college can do to promote closer relations between the prep school and the college; what the club has done and can do for its members, and topics of that sort.

Baugh, Kitchin, and Black's "Writing by Types" (Century) has an interesting section on after-dinner speaking.

In connection with the present discussion one might well mention the matter of student conversation—practically a lost art—and he might well include suggestions on telephoning. To become a decent conversationalist one must know how to listen, how to give others an opportunity to express their views, and how to countenance the ideas of another. Few things are more boring and egotistic or less sympathetic than conversation with an individual who, when he stops through fatigue or through condescension, continues exactly where he left off after acknowledging another's conversation with a hackneyed "Well! that is interesting" or "Yes, indeed." He has given no attention whatever to what has been said. Broad sympathy and the mental background which comes from varied interests, and from wide and intelligent reading, help greatly to make anyone an attractive talker.

Robert Louis Stevenson's two essays on "Talk and Talkers" are stimulating, Harrington and Fulton's "Talking Well" is commendable, the novels of Thackeray, Howells, and George Birmingham contain excellent talking, Anthony Hope's "Dolly Dialogues" are good, and a careful reading of the comedies of Henry Arthur Jones and Augustus Thomas will help greatly in revealing what is meant by good conversation.

When one hears a student at a telephone (addressing a young lady) say, "Wash your teeth, Girlie; I can't understand you," he realizes that there is necessity for impressing upon young people that decent conversation is as essential over the telephone as when addressing a person directly. We might insist that these suggestions adapted in part from those of the Maryland School Bulletin be followed:

1. When you are called, answer, "This is Mr. Blank;" "Baltimore County Board of Education;" or "Miss Jones' residence."

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Summer Schools --- Their Value in Education

By Sister Mary Louise Cuff, S.S.J., Ph.D.

THE summer school is an important asset in our educational plan. In fact the educational system would not be complete without it. In the summer schools for pupils, there is a sane curriculum which offers to the children who may have failed in their regular school work, and that perhaps through no fault of theirs, courses which will make up for lack of knowledge in particular studies. The children are not rushed, the work is not too heavy, the hours are not too long.

These children, if they have intellectual power emanating from ordinary brain calibre, could have "passed" in their final exams, had their parents permitted them to do so. There are various reasons why these normal children should be obliged to go to summer school if they wish to keep up with their grade the following year. It may be a case of absence from school during the regular session; and this perhaps for the reason that parents wished the children to accompany them on a trip; or again, desired them to be absent for some trivial reason which they (the parents) made lawful. Again, parents may permit their children to be up late at night to attend the movies, or for some social function; they entertain and are entertained. These parents forget the all important fact that the child's mind cannot be clear for study after a night of hardship. The growing child has a growing mind, and that mind must be nourished with rest and quiet and developed by actual operation after being strengthened with this food. Some parents seem to take no interest whatever in their children's school work until the final exams show a failure; then there is only one individual to blame for the failure, and that is the teacher, so say the parents. Judges of the juvenile court affirm that the lawlessness and crimes of children are due more to the MOVIES than to any other baneful influence. Parents should first see the pictures which their children shall view; and there are hundreds of splendid pictures, both educational and otherwise. Even these should be indulged in but moderately lest the children become "movie fiends," and indiscriminately drink in anything that may flash upon the screen.

There are valid excuses for a normal child's attendance at summer school. The child may have been ill, and thereby unable to attend school regularly. Again, the child may be unusually intelligent as well as ambitious, in which case he may make a half session, or even a session of school work during the summer school. Too, a child may be in such circumstances that it is imperative for him to earn his living at as early an age as possible, and he is willing to work through the summer that he may "make a grade." For such children the summer school is a blessing, as well as for the backward children who could not otherwise keep up with the work without this extra instruction.

And now we come to summer schools for teachers. These are even more important than those for pupils. The teacher is a supremely important consideration in our schools, and the demands made upon

her are the highest. The supply of trained teachers has always been inadequate; but the wide range of universities now offering summer courses for teachers is such that the great army of instructors can find every opportunity for improving their education and meeting the demands of the education body. Requirements for entering the teaching career are now advancing very rapidly, so rapidly that aspirants are discouraged when they realize what is expected of them, and unless they contemplate spending their lives in the teaching field, there is nothing that can induce them to take up the work. In some of the states, laws are already in force demanding standard preparation of the teacher, that is not less than two years of professional training in college work. There are thousands of prospective teachers who should be kept from starting in the profession of teaching without more adequate preparation. Those who find themselves in the field and who realize that they are wanting in sufficient preparation can have recourse to the summer schools in which to prepare for additional requirements.

While most teachers are in a position to appreciate summer school courses, and this for the reason that they do not measure up to the requirements of the states in which they labor, there is a class, and these by far the more fortunate, for being in a class of standardization, they can now take the time to audit Methods courses and other lecture courses, and gain a wide range of helpful methods. Association with those "who know" the absorbing of different ideas through association with instructors from various parts of the country whose experiences in particular fields and along special lines are worth while will help immensely. This is the class of teachers who will most assuredly find rest and peace within the walls of a university, following courses at will, and simply for the purpose of improving their way of presenting matter in their particular subjects during the following year. They are refreshing their minds, and learning many short cuts in methods in such a way that while they may have the same content matter to handle again, it will be more interesting than ever because of the many new lights that have flashed on the surface during the summer lecture courses. Such contact with the legion will have a splendid influence upon the actual teaching technique of the individual teacher.

Most teachers holding degrees and meeting with all the requirements of the state board of education prefer to travel rather than attend lecture courses in university summer schools. While this course is laudable, and there is much to be gained from travel, yet the travel program should not be in order for all the vacations. While there is a certain amount of interest, relaxation, and pleasure in this course, yet it is attended with much fatigue and some anxiety. But over and above all this there is a general education that broadens the mind and stores it with a knowledge of countries and peoples. Occasionally, it is well for such teachers to attend summer school courses and glean from them variety of opinion and method for presentation in their own

classes. For such teachers the work of attending summer school is only a pleasure as they are not worried about exams, and "passing." They are really in a position to enjoy the work. Unless this class of teachers occasionally attend summer school courses, they must stand still in their teaching, or depend for professional growth upon their own unguided efforts. The best evidences that a teacher is alive and growing in knowledge is her willingness to make use of opportunities that present themselves and invite incitements for improvement. They will thus capitalize their own experience and be in a position to eliminate from their vocabulary the word PERFUNCTORY and all that it CONNOTES. These teachers permitting their profession to spread out with the years will not permit any device to become standardized until it is known objectively to be the most effective, thereby avoiding mere inertia method.

This class of teachers must also find time for general and professional reading. Progress in education of the present day demands wide reading, and some teachers do not even have an acquaintance with current affairs. This is due to various reasons; teachers may require all their leisure time for preparation of lessons; they may be overworked, and therefore do not have the time to give to reading. Again, they may give too much time to social functions, etc. No teacher, alive to her requirements as a teacher, can afford to miss this important asset to her training. Professional reading yields best results when motivated by the specific need to improve the technique of the teacher's special line.

By carefully selected reading in educational lines, the teacher brings the plans and the practices, the ideas and the ideals of others to bear upon interpretation and criticism of her own methods. "Necessity is the mother of invention," so is REFLECTION. The teacher who reflects, who takes time to consider, and to plan, will secure results far more easily and expeditiously than she who works so constantly that she never takes the time to criticize her own way of doing things. Reading of the plans of others, of the best way of presenting problems, and then making comparisons, is sure to result in a simpler and an easier, and a more direct way of accomplishing a purpose.

Another helpful item for the teacher is the visiting of other classes for observation. A good plan is to contrast the methods employed by other teachers, then compare them with one's own, and adopt such plans as give the best results. To obtain good results, interest must always be at a high rate, and that interest may never be allowed to subside. There should be an occasional change in method, a variety of the surprise stamp. Too, professional insight into one's own practices insures the steering away from set plans and avoids adhering to a method simply because it is a method. This course is bound to sharpen observation of the plans and methods of others. Steering an opposite course, one whose work most needs improving, usually finds the least to profit by in these observation visits. There is a class of observers who make discoveries more to advance their own strong qualities to a touch of excellence than to overcome just such bad habits as they themselves have in the class room, but to them

not so glaring as in actual observation of others.

There is a wide field for creative literary work in education. The teaching profession is always on the alert for new methods, particularly along special lines. One who has done well a certain piece of work to which he has added original touches of his own peculiar genius, will more easily comprehend what he has accomplished by giving it a written analysis sufficiently comprehensive for others to understand and work on the same plan. There is a constant demand for well written and constructively helpful articles for teachers, for the rank and file of that body will always find time for the study of such plans as are presented, especially if they lead the way to specific improvements. The known and the unknown symbols do not embody the entire variety of our educators. There is a class, both intellectual and successful, who refuse to "let their light shine among men." They have a feeling that an ability to write articles for the guidance of teachers belongs to the province of LEADERS with some undefined prerogative akin to divine right. But the way is open to all—the road is broad enough for the legion, and the number of teachers is few who have not some creative ability. In fact there is no real teacher who has not some time or other in the years of his experience discovered a better way, a shorter cut and all aflame with light. These teachers should not consider that they have done their full professional duty unless they have broadcasted these helpful discoveries to their fellow workers in the field of education. It would seem imperative that they assume the role of educational leaders sufficiently long to put their creations into print. To quote Leonard Ayres:

"By means of the printed page, they influence others. When they publish their material they thereby submit it to the judgment of their co-workers through the impersonality of printer's ink, where appearance, pull, and property are not influential, and where quality is the only thing that counts."

The word TEACHER is too general a term to admit of accurate thinking. In the teaching body are included men and women, boys and girls. The training and the professional usefulness of the sixteen-year-olds are most inefficient, but the day is past for the Profession to accept the definition, "High school graduation plus summer school equals teacher."

In some parts of our country this class of teachers still prevails, and perhaps it is this particular class that has earned for the teaching body the stigma, UNDERPAID. To this group could be added others grown old in the field whose meager and ineffective service to the children who come under their instruction is very dearly bought.

From this class we do not expect any pen productions. But the teaching body also includes thousands of the nation's best trained and most useful citizens, and it is from these that we look for contributions to the journals of education. Communications from them, giving counsels and advice to, and demonstrating plans and methods for their less fortunate co-laborers would be a school for individual instruction.

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The Nature of Arithmetic in the Junior High School

By Charles A. Stone, B.S., M.A.

ONE of the outstanding characteristics of the junior high school is the reorganized program of studies which is a composite of elementary and secondary education and which helps the pupil to explore his own aptitudes and to make at least provisional choice of the kind of work to which he will devote himself.

Another significant feature is the effort to articulate elementary and secondary courses of study for the benefit of adolescents who must make the shift from one to the other. This enables pupils to make the transfer more readily through the articulation of the elementary arithmetic with secondary mathematics than through the former abrupt transition from exclusive arithmetic to exclusive algebra.¹

Arithmetic which will perhaps form the bulk of instruction in the seventh and first half of the eighth grades must be correlated with the life of the student, which means that emphasis will be placed upon the social and economic aspects of arithmetic. As an aid in analysis, however, the equation and the simple language of algebra should be introduced whenever needed. Mensuration and other topics of measurements should be facilitated by the introduction of constructional geometry.²

The vocations which our students will follow demand differing amounts of training in mathematics. Some will require ability in arithmetical operations only, while others will need a knowledge of higher mathematics. The non-vocational demands for computational ability and for quantitative thinking which will apply to all, will be limited for the most part to the arithmetical. After all possible elimination of useless materials and after selection of the most effective methods of presentation, we shall probably have need for the continuation training in the seventh and eighth grades for accuracy and speed in the fundamental operations. Another large portion of the time to be devoted to required mathematics should be spent upon the social and economic materials largely computational and informational in nature, such as banking methods, keeping simple accounts, public finance, and life insurance. Here will be given those portions of commercial arithmetic with which all should come in contact. Portions of algebra and geometry are of value for the purposes we have set down and should be required of all pupils. (Mathematical operations peculiar to other subjects should be taught at appropriate points in those subjects where it is pedagogically economical to present them).³

Mathematics is related to almost every branch of human activity, whether chiefly mental or chiefly manual, and even if considered on the lowest educational level it is bound to maintain a position of importance.

If mathematics is to be taught in grades seven, eight and nine, what shall be its nature? In many

schools and some of our best schools, it will probably be arithmetic. That is after all the mathematics that the world uses most and must necessarily continue so to use. There is quite enough material of an interesting and valuable kind, relating to our present day needs, to occupy the attention of students at least through grades seven and eight. On the other hand, algebra and intuitional geometry are so important to every one that a part of the time should be devoted to these subjects.¹

The junior high school period is an experience getting period, therefore experience should extend over the whole field of elementary mathematics. Arithmetic, algebra, geometry, and even trigonometry. These subjects are not to be taught separately, at least not in the first two years. What is wanted is a wide experience with the mathematical concepts, which the pupil builds into a growing structure. All these subjects contain simple facts and can be mastered in the junior high school. Experience gained in either should be used whenever it can be made helpful in the study of the others.²

In the junior high school it is important to give the pupils as broad an outlook over the various fields of mathematics as is consistent with sound scholarship. These years especially are the ones in which the pupil should have the opportunity to find himself, to test his abilities, and aptitudes and to secure information and experience which will help him choose wisely his later course and ultimately his life work.³

The junior high school movement of the past few years has led us to think of grades seven, eight and nine as a unit, and to ask what mathematical training is most worth while for the pupils of these grades.⁴

The course must provide work best adapted to the needs, abilities and natural inclinations of the adolescent boy and girl. The subject matter should be selected from a social standpoint and its organization based upon sound pedagogical and psychological principles.⁵

The bases for the revision of the course of study are the subject-matter, the community, and the child, but the principal basis for the reform lies in the study of the child. The pupil needs the teaching which aids insight and understanding.⁶

The primary purpose of the teaching of mathematics should be to develop those powers of understanding and of analyzing relations of quantity and of space which are necessary to an insight into and control over our environments and to an apprecia-

¹Glass, James M. School Review, 1923.

²15th Year Book, Part III.

³Koos, L. V., pp. 127-130.

¹Smith, D. E., Educational Review, April 1917, p. 392.

²Davis, C. O., Junior High School Education, pp. 199-200; also Breslich, E. R., School Review, May 1920.

³Reorganization of Mathematics. Bulletin No. 32, 1921, p. 17.

⁴Barber. Teaching Junior High School Mathematics, p. 2.

⁵Breslich, E. R. Course of Lectures on The Junior High School, May 1924, p. 42.

⁶Barber. Teaching Junior High School Mathematics, p. 8.

tion of the progress of civilization in its various aspects, and to develop those habits of thought and of action which will make these powers effective in the life of the individual.¹

What has been said as to the purpose and value of the study of mathematics in general, applies, properly interpreted, to arithmetic with as much force as to other branches of mathematics. The primary object is to give knowledge of a certain type of thought and understanding.²

The purposes of the teaching of arithmetic are:

1. To teach the child the mathematical type of thought.
2. To arouse his interest in the quantitative side of the world about him.
3. To give accuracy and facility in simple computations.
4. To impart a working knowledge of a few practical applications of arithmetic.
5. To prepare the way for the study of further mathematics.³

Accuracy and facility in numerical computations are of such vital importance, however, to every individual that effective drill in this subject should be continued throughout the secondary school period, not in general as a separate topic, but in connection with numerical problems arising in other work. Checks on all numerical work should be consistently used, and common sense and good judgment exercised in not carrying computations beyond the accuracy of the data. The application of arithmetic to business should be continued late enough in the course to bring to their study of the pupil's greatest maturity, experience and mathematical knowledge, and to insure a real significance of this study in the business and industrial life which many of the pupils will enter upon at the close of the eighth or ninth year. Business practices taught must be in accord with the best actual usage. Arithmetic should not be completed before the pupil has acquired the power of using algebra as an aid.⁴

Problems should be concrete or "verbal" problems. Practical problems should be fully met in so far as the maturity and previous experience of the pupil will permit. They must be real to the pupil, must connect with his ordinary thought, and must be within his experience and interest. The solution of the problems should offer opportunity throughout the grades for considerable arithmetic. Tables of various kinds (such as squares and square roots, interest, and trigonometric functions) should be used to facilitate computation.

If reviews are needed, they must be given by offering opportunities to apply the fundamentals to some useful end, in connection with problems or topics of interest to the pupil. Teachers must welcome frequent opportunities for arithmetic computations. These should be performed by every pupil in the class room at his seat. Practice should be kept up throughout the school course, and not only in classes in mathematics. Other subjects such as science where arithmetic is needed to solve problems should share in the responsibility to give pupils a wide experience in arithmetical computations.⁵

Review is not the best introduction to the junior high school work. Our attempt to initiate pupils into the new grade by means of reviews and drills on the old familiar things, may create a first impression far less favorable than that created by an introduction to new subject matter.⁶

In the junior high school the pupils expect to take up the study of new subjects. Hence many of them, especially those who found arithmetic difficult, would take up a different type of work with more interest and enthusiasm.

¹Reorganization of Mathematics in Secondary Education. Bulletin, 1921, No. 32.

²Young, J. W. A. The Teaching of Mathematics, p. 204.

³Young, J. W. A. The Teaching of Mathematics, p. 203.

Footnote: It has been proposed to regard as chief purposes of study of arithmetic not only

1. Attainments of knowledge of useful processes;
2. Mental discipline;

but the arousing of a deep interest by study of such materials as

- a. Correspond with the child nature;
- b. Identify the child with actual life.

(Smith and McMurry, Teachers College Record, N. Y., March 1903).

⁴The Reorganization of Mathematics in Secondary Schools. Bulletin No. 32, pp. 18-23, 28.

Therefore let there be just enough incidental arithmetic in the first year course to maintain the pupil's efficiency in calculation and let the topical study of this subject be postponed to a later period. Another reason for the postponement is that some phases of the course in arithmetic involve difficult reasoning and had better be given when the reasoning powers of the pupils are better developed.

The unessentials of arithmetic that are fundamentally beyond the pupil's experience such as bonds, stocks, exchange, compound interest, partial payments are foreign to the pupils of this age, are seldom touched upon in future courses, and may be eliminated from the course.⁷

We may well consider the arithmetic of the home, then that of the store, the farm, that of industry, and that of the bank. If a pupil leaves school at the end of the seventh grade, he has now come in contact with the greatest field of applied arithmetic.⁸

Since the junior high school period is a time of experience getting, the arithmetic studied should relate to things of real interest to the pupil. It should be subsidiary to large occupational interests. It should deal with matters of the home, such as planning family expense accounts on a certain income, saving to buy a lot on the installment plan, incomes from boy's activities; problems of the types which provide for the general needs, and not remote from life's activities.

The work in geometry and algebra given in many text books offers many opportunities and motives for the study of arithmetic. There is a marked correlation of geometry, arithmetic and algebra.

Material that proves its worth by actual service in the life of the pupil and such facts that the pupil may need in his other studies should be included.

The subject matter should be arranged in psychological order as far as possible; new terms should be learned through use as the need for them arises and the work progresses. The method of beginning with definitions and rules makes a course hard to comprehend, is repulsive to the young learner and should be avoided.⁹

In the beginning course, in which the fundamental concepts are being developed, it is absolutely necessary to be concrete. Mastery of numbers is attained by making use of numbers in concrete application.¹⁰

"Interests are dynamic active tendencies in human beings which the school must take advantage of and so direct that the energies of students will be spent in mastering materials and processes that are educative." It is an old saying that experience is the best teacher, in fact, some say experience is the only teacher. We cannot understand a situation unless we are able to translate, recall or reconstruct our experience into a likeness of a situation. Theoretically the most effective education is that in which the learner studies actual concrete situations.

The inductive approach is therefore decidedly advantageous. Induction is the method of science, research and discovery. It creates pleasure, develops power and independence. It is therefore the method of the beginner.¹¹

Interesting and simple projects which are easily within the pupil's reach and which will show him arithmetic at work should be used freely, first, because they supply a strong motive and secondly, the pupil will see for himself as he goes ahead in the study of mathematics that his arithmetic is quite essential.¹²

Laboratory methods provide the subject matter of instruction in the form of real, present experiences. The pupil develops a skill in the use of his personal equipment. Mental skill of manipulation is acquired through the working of problems or exercises.¹³ The laboratory method indicates a helpful tendency in arithmetic, for it counsels correlation with the quantitative problems of

⁵Breslich, E. R. School Review, May 1920.

⁶Barber. Teaching Junior High School Mathematics, p. 11.

⁷Breslich, E. R. School Review, 1920.

⁸Smith, David E. Educational Review—Mathematics in Junior High School, April, 1917.

⁹Breslich. School Review, May 1920.

¹⁰Breslich, E. R. Course of Lectures on Junior High School, May 1924, p. 51.

¹¹Breslich, E. R. Course of Lectures on Junior High School, May 1924, p. 52.

¹²Barber. Teaching of Junior High School Mathematics, pp. 11-13.

¹³Stone, C. A. (Class Notes).

life, and to that extent relates arithmetic most intimately to the needs and the environment of the pupils.¹⁴ The material to be taught should be arranged in units in psychological order. These units should consist of material that can be conveniently taught together and should be developed in steps of progressive difficulties. They should be short and complete; yet each should bear a significant relation to the whole.

The teaching technique should consist of five essential parts:

1. Presentation
2. Assimilation
3. Organization
4. Socialized recitation
5. Written test.¹⁵

In the presentation the unit of work is presented as a whole. The important facts and their relations to each other, and to the unit are brought out. During the assimilation period the pupil's preparation of the lesson is individual and it is during this period that actual learning of his arithmetic goes on under the direct supervision of the teacher. Thus individual differences are provided for.

After the assimilation period the pupils make an organization of the unit studied. This is similar to an outline that an author makes in writing a text book. The pupils write their topical outlines, discuss and prove briefly each phase of the organization.

The socialized recitation is carried on by the pupils. After a discussion of a topic by a pupil the topic is open for general discussion, that is, by supplementing or criticism by the other pupils.

The written tests make known whether all pupils have achieved the minimal essentials. It is essential that the written work should always be neat and clean cut. A careless piece of work is frequently the cause of errors and often results in failure to work problems. It is thus important that pupils be trained from the beginning to do neat work.¹⁶

The advantage of this system of teaching lies chiefly in the fact that arithmetic is better understood when it is correlated with algebra and geometry than when taught as a distinct subject.

SUMMARY.

Arithmetic of the junior high school is better adapted to the child in its applications, and in the size of its numbers.

Reviews are conducted with a definite purpose and the development of judgment is one of its most important aims.

It judges each topic, process and method from the standpoint of how educative it can be made, choosing the way which will do most to develop number sense.

The ideals of accuracy and self-reliance and the necessity of checking all numerical results are emphasized.

It is more compact and saves a considerable amount of time which may be utilized to broaden the content of the course so as to give a better view of the world's use of elementary mathematics.

¹⁴Klapper, Paul. The Teaching of Arithmetic, p. 64.

¹⁵Stone, Charles A. Mathematics Teacher, April 1924, p. 22.

STILLING THE HEARTS OF LITTLE ONES.

By Sister Mary Aloysi, S.N.D., M.A.

Truly inspired must have been the pen that placed upon the lips of the child the ever sublime words:

"I am the un moulded clay of the era to come,
My little heart hungry for the loveliness of the future
Can be fired with the Divine."

IN the life of every teacher there are moments when all one's honest efforts seem in vain. Is it that the beautiful visions conjured up by the master-pen just quoted are blurred and dimmed by the heaviness and opaqueness of plain routine and daily duties? Or is it that, indeed, the spirit is willing but the flesh weak? Whatever be the key to the solution of this difficulty nothing can be more helpful to every religious teacher, giving fully and to overflowing of her life's blood in the interest of the little ones of Christ's flock, than to keep ever fresh before her mental vision the sublimity of the task to which we have dedicated our lives.

Now that the year is rapidly wearing on, and we have set ourselves to weather the storms of the heavier days and burdens of the scholastic year, we have resolved to devote new energy and enthusiasm to the noble work "not of carving souls into inert substances, but of making created souls more beautiful." It is a fatiguing task; nature often grows weary, and the futility of our efforts is frequently only too apparent. But the needs of the child have grown apace; they have not ceased to demand our immediate and wholehearted attention. Nor have our responsibilities ceased when we have achieved only a modicum of success in the subjects of the curriculum. To know how to read and write correctly, to be skilled in the solving of a geometric proposition, even to be able to sense the intricacies of a "Bach prelude," are objectives worth striving for, but as yet they leave the inner citadel of the soul untouched.

By how much the mind is greater, nobler, and more sublime than the whole material creation, by so much is education more vitally significant than mere intellectual development. "What is man," asks Hamlet, "If his chief good and market of his time Be but to sleep and feed?" The inimitable Bard of Avon goes on to tell us that were such the case, man would be no more than a beast. Yet this alone does not suffice. "My state is queenly; for this was I born into the world." Let it not be said of the religious teacher that "she lives only on this bank and shoal of time." Let her be deeply conscious of her worthy calling, and let her be a living embodiment of the invitation of our Royal Leader, Who even in His risen state bears the impress of His Wounds, which plead for souls He died to redeem.

A religious teacher has possibilities for great and mighty leadership. She need not build in brick or stone, nor need she startle the world by deeds of heroism. Her work will be truly sublime if each day she begins again anew to show her little ones the way to God; if each morning she fortifies herself with the Bread of the Strong to fight the threefold enemy; if she confides to her Sacramental God her secrets and tells Him the story of her wayward sheep, as she tells her blessed beads at close of day. Only then can she hope to still the hearts of the little ones that "hunger for the loveliness of the Divine."

LANGUAGE OF THE FLAG

By Robert C. Winthrop

Behold it! Listen to it! Every star has a tongue; every stripe is articulate. There is magic in the web of it. It has an answer for every question of duty. It has a solution for every doubt and perplexity. It has a word of good cheer for every hour of gloom or despondency.

It speaks of earlier and later struggles. It speaks of victories, and sometimes of reverses, on the sea and on the land. It speaks of patriots and heroes among the living and the dead.

But before all and above all other associations and memories, whether of glorious deeds, or glorious places, its voice is ever of the constitution and the laws, of union and liberty.

Mary's Place in Art

Christian art shows, in no uncertain terms, the position of the Blessed Virgin Mary. As the Sistine Madonna, she is the embodiment of queenly beauty; as the Madonna of the Chair, Mary is the loving Mother; as the Mother at the foot of the cross, she is Queen of Sorrows. All reference in art to Mary, show her exalted position and proclaim her the ideal of womanhood.

St. Theresa's Smile

St. Theresa of Lisieux always smiled; it is impossible to find her in any other pose. Looking at her countenance no one is certain whether her soul is brimming with joys, or whether it is filled with sorrow. Her face never held a frowning, cold expression. The storms within her spirit were never reflected on her features. To those who were around her it seemed that the soul of Little Theresa was always carried along by happiness as a boat is wafted along by the breeze. Her face was ever a mirror of joy. Her smile was undying. Thus she struggled, thus she lived and thus she went to Heaven.

The Study of History in College

By Rev. F. Joseph Kelly, Ph.D.

HISTORY is a teacher and a prophet; yet to mankind in general, she is only an annalist, a chronicler of old events, respected for her hoary hairs, but not greeted as a companion and friend. She comes with her time worn records, her dim traditions and vague mythologies; dust is on her garments, the mists of the early dawn still cling around her; she brings tales of sorrow, of oppression and crime; and they love her not. What sympathy has the poet with her, waking him from his beautiful dreams, to listen to her stern revealings? What has she to do with the business man, weary from the mart, and the counting-room? What cares the toil-worn artisan, who has lived, and died, and been recorded? Such knowledge brings no work to his hands, nor bread to his hungry children; and why should he waste his time and blear his eyes in the pursuit. The sentimental lady, on her velvet divan, reads her novel, and pronounces history to be tasteless and wearisome.

The orator, indeed, turns to the exploits of old, that he may utter a striking comparison, or round a brilliant period, and taxes the mighty and glorious past to aid in garlanding his brow. The pulpit weaves many a moral among those majestic ruins, and the press gathers up their disjointed fragments for daily use. So history obtains a good name, generally speaking, and is praised with lip homage, but voted quite impracticable and antiquated as a teacher of necessary, every-day wisdom. Yea, in this money-getting, place-seeking age, her grand lyrics are unprized, almost unheard in the din of worldly strife. Perchance, the heart of some school-boy thrills to the solemn soul-utterings of Thermopylae, or kneels to Miltiades at dim old Marathon, or is awed by the stern patriotism of Brutus; yet even he recoils from the tyrannies, wars and injustice that too often meet him.

The short-sighted philanthropist sits brooding over the depression of man, in the solitude of his closet, and history brings no light to his eye. He sees only a concatenation of sorrow and crime, a calendar of the storms, pestilences, and earth-quakes of society, and the world is to him but an immense battlefield where gigantic earthliness and infant spirituality strive for mastery, and where the mortal bears down and chains the immortal to a degrading servitude. Thou sorrowful one. Thou hopest nothing for humanity, oppressed and downtrodden, for it has lost thy respect and won for thee pity only, perhaps contempt. Thou canst not give it thy hand freely and cordially, for thou seest no symbol of the divine on its forehead; thou despairst not only of man, but thou hast almost lost faith in the noble, the good and the true. History has been to thee no teacher, for thou hast dealt with the letter and not with the spirit of her lessons. Thou has learned them by halves. Thy mind has been slumbering, whilst thy feelings have been too active. Thou art chilled in thy eager love, and paralyzed in the energies that should be exerted for thy race. Thou hast not marked the silent progress of intellectual and

moral improvement coming down from the shadows of early time, and thou canst draw from thence no encouraging prophecies. The future of humanity is dark to thee, for it is not illumined by hopes born of its solemn wayfaring; that wayfaring, so mournful with earthly blindness and weakness, yet beautiful and almost holy with increasing vision and strength.

Thou hoary bookworm, whose life is almost worn out in the study of the past, what has it availed thee in the acquisition of true knowledge? Is thy spirit wiser, purer, or happier from the long research? Art thou more established in thy faith in God, in man, and in thy life to come? Canst thou work for thy kind, for its temporal good and moral progress, with a stronger arm and more earnest heart? Art thou instructed on any point that can touch thine immortal advancement, and fit thee for a higher and holier state of being? Thou art not. Thou also hast wrought on the outside only; thou hast hoarded details and names and years. Thou canst rehearse battles and successions, boundary-lines and eras; thou canst trace the chain of rulers and events from its first link, shrouded deep in traditions, even down to the things of yesterday; but the subtle electric current that floats on it, and with it, has never made itself known to thy mind. Thou hast no thrill of a higher joy than that of knowing that such things were. Thou hast dealt in abstractions and thy soul has not been warmed, strengthened or cultivated. History has been to thee no teacher. She speaks yet in an unknown tongue, and thou mightst as well have wasted thy time on a fairy tale, in respect to thy spiritual good.

How then shall history become a teacher, and the mind receive benefit from her long-gathered memorials of minds that have fulfilled their allotted course on earth, and passed to a higher tuition? This is a question of some moment. The Supreme Being ordained for some wise purpose, that chronicles of the infant state of society should be preserved, and traces of its growth through the succeeding stages be left along the passing years. This must have been in order to minister to the development of the mind, and to the amelioration of the circumstances in which we have our physical and moral being. At least, this accrues from it; but first, there must be in the mind, some appreciation of the connection that runs through the long line, of the relation that man, the individual, bears to the age, and that the age holds to those preceding and successive. A clear detail of events and their chronology furnish data for a philosophical investigation of all the important questions relating to man, his physical and moral welfare, and the progress or decay of those evils to which he has been the bond-slave, more or less, from the morning of creation; but there must be something more than a memory of names and dates to effect this object. Alexander lived, so did Bucephalus; and the existence of the one, abstractly considered, is as important to us as the other. What gain we, from the facts, that the conqueror passed

over the land like an embodied tornado, and "died as none but a fool dieth?" What gain we from the tale of Caesar, whose foot overstepped the top-most round on the ladder of ambition? Or of his modern rival in fame, whose meteor-life went out on the lone rock of the ocean? What does it advantage us to know that the owl-haunted Coliseum, and the grass-grown Forum once throbbed with the pulse of life and intellect, as a mighty tide of being poured through those ivied deserts, now all gone and swallowed up in that unfathomable deep which began its devouring work when "the morning stars sang together," and will not cease till night shall fall on the weary old dying world? What learn we from the records of reformations that blazed like wild-fire among the stubble of nations; of revolutions that hurled down time-honored dynasties, and lifted mushroom popularity into the thrones of ancient power? William the Norman displaced Harold the Saxon; Timour conquered and was overthrown; an Arabian, half priest, half warrior, and wholly sincere within himself, overran nations, threw down their old shrines, and wrought for himself a spiritual sceptre that even now sways the present and future of believing millions. But what avails it to know all this, if there be in the mind no desire or ability to gather from the mass some principle, some other knowledge that shall throw light upon man, his conditions, hopes and duties? Unless we can go beyond the narrative, dive into those hidden things which are not even hinted by the historian, and search out those moral and intellectual statistics that are in truth the preponderating interest of humanity, the mind is not elevated, strengthened or improved.

But there is one to whom history comes filled with instruction and promise; it is to him who listens to the spirit of her words and is not content with the letter. To him, she opens all her mysteries, and he has clear vision to see that which shall make his heart glad and his hands strong. All time is spread before him like a great panorama. He sees the eras passing along—pastoral, warlike, chivalrous, literary. He sees a shadowy succession of monarchs and abject slaves, of strong armed barons and quailing vassals, of plumed knights and queens of beauty, tournaments, crusades, martyrdoms, massacres, philosophic groves, sacrificial altars reeking with pagan rites, Jewish hierarchies with their magnificent temples, Christian churches, and Mohammedan mosques; and all these are but wood and stone and moving show. But he also sees a spirit for whom this whole was ordained as a home and a school of progress. He sees it among those earthly forms, now lowly, downtrodden, and burdened with chains, now struggling bravely and hopefully with multi-form effort for its enfranchisement, and ever stretching forth its claim to its eternal and dimly seen birthright. He sees it now amidst feeble light and now in gloom; yet, ever moving onward, and gaining strength and beauty from the stern training to which it had been subjected. And he learns to respect and love this brave humanity, as he sees it ascertaining its self-respect, its high origin, and working quietly at its manacles until they all drop away, and it is beginning to walk forth in light and happiness. He acknowledges the Creator has endowed it with power to work out its moral and

temporal freedom, and somewhere in its lifetime, the grand design will be accomplished.

It is thus that he has learned an enlarged philanthropy. The world is his company and its citizens are his brethren. The serf toiling amidst Russian frosts, and the slave beneath tropical suns are members with himself of one great confederation, whose bond of union was framed by the All-Wise, and over whose interests the Omnipotent does not disdain to watch. His sympathies are linked to the remotest land, for there is some portion of the spiritual essence, working out the tasks of its existence, feebly perchance, yet doing its best for that one cause, to which he, with his stronger energies, lends but a trifling aid; and he sends that humble day-laborer a kindly and prayerful greeting.

Then a new phase comes before him. In the long review he ceases to look upon man, and amidst the phantasms of time, sees only the Eternal. All the turmoils and schemes that agitate nations, seem but cloud-shadows that chase each other; and nations themselves are but little more substantial. The world is but a vast theatre of visionary forms, all beautiful, solemn and fearful, yet like the mountain vapors, having no foothold, driving to and fro; and among them there is naught substantial, naught real but God and the soul. In the wildest uproar of revolution, when the spirit of misrule walks abroad on earth unrebuked, and all that is sacred is tottering, there is One Who is working out of them all His own high purposes. What have those purposes declared themselves to be, by the voice of past ages? Favorable, or adverse, to the highest good of man, to the advancement of the right, the good and the true? Who will answer? All nature is a teacher of moral science, yet to us the history of man is the best expounder of this highest of all lessons. The insect and animacule speak, indeed, of the care which guard their ephemeral life; the heavens luminous as they are with infinite power, but dimly radiate that awful question which concerns the soul, when suns have gone down forever. Who then shall tell us whether virtue be eternal or temporal, whether it be safely guarded by Omnipotence, or abandoned to struggle bravely, yet vainly, and to yield at last, leaving the soul to linger on in hopeless debasement? History comes with her ample records; and there we behold that He who governs all, has cared for the progress of the soul, even from its earliest existence; that He has made virtue to combat, it is true, with evil, yet to conquer and triumph. History seeks not to solve the mystery of its first entrance on this low estate. She essays not to explain why it has been left to this terrible warfare with alien powers, why it was to be assailed by all possible variety of passion and circumstance, (though that indeed but proves its divinity, as blows prove the temper of the steel); but she shows that it has come forth from the field of victory, courageous and hopeful before the retreating foe. She shows it to be the winner thus far, against fearful odds in the outset, and that, with all manner of obstacles in its way, its course has been forward,—still forward. It may have seemed to linger at times, among the scenes of luxury, or sloth, or pleasure. It may have seemed even to retrograde, when mighty outbreaks of misrule have overflowed

its path, and revolutions upheaved the earth beneath its footstep; but, behold, it passed over them, and went onward, with a controlless energy, as if bound on a journey, no mortal power could arrest. no mortal power could arrest.

"Such are the lessons of history as a teacher, and now she becomes a prophet. She points to the far-off ages, and from the depths of the past announces a glorious future. She promises that the soul of man, the spirit of our race, which has ever been developing itself from its environing clay, though so slowly that centuries alone can mark its progress, shall continue its enfranchisement through all times to come, into degrees of freedom beyond our present hopes and conceptions. The social and political institutions of society, too, which have been undergoing a gradual redemption from the thralldom of sensuality and injustice, shall reach at length their state of perfection. There is a voice everywhere around and within us, that echoes these promises. Thou sad-hearted philanthropist, look again and let thine eye brighten at the prospect. Much has already been done for man. The old customs and laws, which pressed upon him with the weight of an incubus, have fallen off piecemeal, and others have grown around him, which, though not the best possible, are yet fitted to his present condition. But these too, shall change, till that which is perfect shall have come.

HUMOR OF THE SCHOOL ROOM

Turning the Other Cheek

While Rutherford B. Hayes was a college student he went out walking one day with two of his chums and met an old farmer coming along the road. The future president addressed him in this manner:

"Good morning, Father Isaac!"

Then his two friends spoke to the old tiller of the soil, one calling him Father Abraham and the other Father Jacob.

"Gentlemen, you are mistaken," said the old man solemnly. "I am neither Abraham, Isaac, nor Jacob, but Saul, the son of Kish, who was sent out to find his father's asses, and lo, he has found them."

Discovered Unbeknown

A college student was hauled before the dean for exceeding his leave.

"Well?" said the professor.

"I'm awfully sorry," said the under-graduate. "I really couldn't get back before. I was detained by important business."

The dean looked at him sternly.

"So you wanted two more days of grace, did you?" he asked.

"No, sir," answered the young man, off his guard for the moment—"of Marjorie."

Pure Country Air

A professor in an educational institution of this city was examining some students in hygienic science.

"The great city agglomerations vitiate the atmosphere," he said. "Morbiferous germs, escaping from inhabited interiors, contaminate the air roundabout. In the country, however, the atmosphere remains pure. Why is that, Jones?"

"Because," said Jones, "the people in the country never open their windows."

Decidedly Better Expressed

A teacher was instructing a class in English, and called on a small boy named Jimmy Brown.

"James," she said, "write on the board, 'Richard can ride the mule if he wants to.'"

"Now," continued the teacher when Jimmy had finished writing, "can you find a better form for that sentence?"

"Yes, ma'am, I think I can," was the prompt answer, "Richard can ride the mule if the mule wants him to."

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OUR SISTERS AND LONGER LIFE

By James J. Walsh, M.D., Ph.D.

II.

FEMININE EXPECTANCY OF LIFE LONGER.

It is clear from what was said in the first article of this series that on the average women live longer than men, and that therefore their average expectancy of life at any given age is longer than that of men under relatively the same circumstances. We would naturally expect from these considerations that Sisters as women would live longer than priests. That seems to be true according to the data in hand. The only way, however, to come to any conclusion with regard to a subject of this kind is not to theorize about it but to secure the actual figures. Theorizing is rather easy and often very attractive, but theories disappear and observations remain. We shall present in a subsequent article the actual figures with regard to the average length of life among the Sisters in this country so far as they are available. In the meantime, there are certain considerations which deserve to be emphasized because they furnish a background on which to understand better than would otherwise be the case some of the questions involved in life expectancy in religious communities under present conditions.

There is a very general feeling, which has been emphasized by the trend of modern life toward outdoor air and exercise involving women to a certain extent at least as well as men, that the confined life which Sisters live would very probably have a tendency to shorten existence for many of them. This was true undoubtedly in the older days when tuberculosis was a much greater factor than it is at the present time in the death rate. As I said in the first of these articles, the death rate from tuberculosis has now been cut in two, and danger from the disease is but seldom serious for people who are ready and willing to do what they are told. The formula of experts on the subject is, "Tuberculosis takes only the quitters," that is those who give up the struggle against their disease. In the older days tuberculosis patients were treated indoors, their rooms being shut tight, indeed almost hermetically sealed, sometimes keyholes being stuffed and cracks being pasted over, lest even a breath of air should get to them. They always felt shivery and complained of it when the cold air touched them, and this chilliness was supposed to indicate the taking of a fresh cold. Almost needless to say, under circumstances such as these, tuberculosis was likely to spread, and attendants on the sick, who were not then qualified nurses with definite training for the avoidance of its dangers, often contracted the disease. No wonder then that tuberculosis became a notable factor in the death rate in convent life in the older time, but this is no longer true, and Sisters die from the disease less frequently than those who are out in the world.

There is no reason whatever why those who wait on tuberculous patients should contract the disease, for it is not one of the intensely contagious diseases, and only a little active hygienic care and the taking of certain definite and not difficult sanitary precautions are quite sufficient to prevent contagion. The oldest tuberculosis hospital that we have is that at Brompton, in London, and the tradition there when I visited it years ago was that no nursing attendant had ever contracted the disease. Sisters who serve in tuberculosis sanatoria are notably free from the affection, and the fact that they have to wait on patients who sit outside a good deal gets them out into the air so much that they have as a rule a rather high resistive vitality against the tubercle bacillus.

Apart from tuberculosis, however, a confined life, provided the living is done in well ventilated rooms with occasional outings, and provided there is enough muscular exercise to keep the bodily functions in good condition, is rather inclined to save people from many dangers that would otherwise shorten existence. The "shut-ins" are much less the subject of accident, but they are also much less the subject of infection or contagion. It is as dangerous to run into a trolley car or to be run into by an automobile as it is to run into a bacillus or be run into by a microbe. Very few Sisters have suffered from fatal accidents in automobiles, although automobiling has cost the lives of a great many people in this country, and some of the mutual insurance companies which insure only physicians had to raise their rates as a consequence of the high mortality among physicians from automobile acci-

dents. A number of priests have lost their lives from automobile accidents, and most of those living in the world, as the expression is, run certain definite dangers in this respect, because no matter how carefully anyone may drive an automobile, he is always in danger from the fools and the drunken drivers on the road.

Sisters do not get much into crowds, and, as a result, they die much less frequently from pneumonia than other people, for pneumonia is particularly the disease of crowded populations. Nearly always there is a story of the victim of pneumonia, or the patient suffering from the disease, having been, some five to ten days before the fever came in a crowd in a hall or a railroad station or a theatre or sometimes a church at a moment when overtired and resistive vitality was low. Under these circumstances the pneumonia germ, which is present in the mouths of most of us most of the time, finds its best opportunity for invasion of the lungs. Particularly if the air in the crowded room has been close and hot, the pneumonia germ is implanted deeply and produces serious effects.

The very regular, rather confined and often austere life of the religious orders seems to have a distinct effect in conserving them to a definite degree from cancer. This has been noted particularly among the very rigorous religious orders, the Trappists, the Carthusians and the Carmelites, where comparatively little is eaten, and where, above all the amount of meat taken is very small. Statistics seem to show that members of these orders suffer distinctly less from cancer in its various forms than the general average of the population. Other members of religious orders, however, seem to be saved from it, not entirely, but so that the cancer death rate among them is much less than among the population generally. As cancer has now become a very prominent factor in the mortality statistics, this is a decided advantage. Cancer has been increasing in frequency in recent years until now probably over 100,000 people die of cancer every year in this country and something like a million of people in the civilized world. The individuals who were saved from the children's diseases when young, and from tuberculosis when older, live on to succumb to cancer in the years after forty. Every year that a person lives after forty makes him or her just that much more liable to die of cancer.

It is possible that cancer is not absolutely more frequent than it was, though a discussion of the cancer situation in this country in the United States Health Reports for the beginning of the year 1925, suggested on rather strong evidence that the increase of cancer was not only relative, but absolute. People are dying more from cancer than the increase in the population would suggest, or even than the fact that the general body of the population is now at a much higher age than it used to be when a generation was only thirty-five years instead of being over fifty-six as it is at the present time. People live on to the cancer age and then have to suffer rather severely from the disease. Anything that lessens the tendency to cancer is a very valuable adjunct for prolongation of life. How much the medical profession thinks of such conservative factors is well illustrated by the fact that quite a number of surgeons have given up smoking in recent years because they have noted that cancer of the mouth occurs only in those who are smokers as a rule, and of course cancer of the mouth is one of the very severe forms of the affection, often slow running but causing a great deal of pain and discomfort and making the patient a disgusting object to himself and others. Until we have found the direct cause of cancer, the only thing we can do is to lessen the indirect causes of it, and this the simple, abstemious life of the Sisters seems to accomplish.

If the very moderate eating of simple food with very little indulgence of the pleasures of the table, lessens the tendency to cancer, as seems to be true, then the religious women have a decided advantage in life in this regard. After all the only explanation that we have of cancer that is at all satisfactory at the present time is that it represents a rebellion among the cells of the body by which some of them, and particularly the glandular or epithelial cells, rise in insurrection against the connective tissue cells, and by so doing bring about a dissolution of the body politic, as it were, of cell elements to which they belong. Where the stimulus comes from that causes this insurrection, and whether it is microbic in origin or due to some form of parasite, we have not as yet found out. It

seems likely, however, that overeating or even reasonably abundant eating has a tendency to make these aristocratic cells of the body a little bit more likely to break bounds and insist on over growing and absorbing more of the nutrition than is their due. Possibly this is the predisposition in the body to cancer even though there may be needed some more specific agent to actually initiate the cancerous process.

Of course the abstemiousness of the life in the convent is an excellent thing for longevity. I have just discussed the fact that cancer seems to be much less frequent among the very rigorous religious orders where the amount of eating is less than it is among the average of the population. The same thing is true as regards Bright's disease, which develops particularly in people who eat more than they really need. It is probable that Bright's disease is always microbic in origin, but the tendency to deterioration once begun, and a great many develop the initial stage in their younger years, is hastened by the task thrown upon the kidneys of eliminating surplus material. That combination of chronic degenerative disease involving kidneys and heart and arteries which has been noted so much more frequently in recent years than in older times, occurs particularly in those who eat much more than the average, and, above all, in those who eat somewhat irregularly and who indulge in some eating at least four or five times a day. These dangers Sisters avoid because of their absolutely regular life.

After all, it is well understood that it is the so-called pleasures of life which shorten existence. Over-abundant eating, the late hours that many people keep as the result of attendance at social functions of various kinds, the eating late at night and very heartily shortly before going to bed, the large variety of viands skillfully prepared so as to stimulate the appetite and almost inevitably invite to overeating, all these the Sisters are not tempted by. Neither do they get into the crowds at night which are so much more likely to bring about contagion of various kinds than almost anything else. The modern evening dances in the midst of eating, when the dancing is so likely to stir up the dust and cause it to be inhaled or to float around the room and find its way on the food to be eaten much more than is ordinarily the case, all these represent some of the dangers that the pleasures of life bring with them. Young people may consider such dangerous pleasures worth while, but as they get older they are likely to realize that added years of existence in good health may really be worth the sacrifice of some of these rather empty pleasures in the younger years of life. In a word, the regular life of a Sister is prone to give her length of life beyond the ordinary.

The fact that the Sisters live an absolutely regular life is of itself an excellent thing for health and makes for long life. They get up at regular hours and go to bed at regular hours, and while they rise very early their rhythm of life is much more in accord with the rhythm of bodily existence than is that of the majority of people. Temperature and pulse as indicative of the highest activity of the body are at their highest in the late afternoon and then begin to go down. They are at their lowest in the early morning between three and five and then begin to go up again. We ought to do most of our active work of the day during the time while nature is on the ascent of living intensity rather than on the descent. There is a definite tendency at the present time to turn night into day, and so most people do not get to bed until twelve or a little later, especially in the cities, and they do not get up until eight or later. This is not as much in accordance with nature's daily rhythm as it ought to be, and there is undoubtedly a waste of energy as the result of the wakefulness far into the night. Getting to bed some time about ten o'clock and getting up at five in the morning is much more in harmony with nature's normal current of existence.

According to a very old maxim common in many languages, an hour of sleep before midnight is worth two afterwards. There may not be good scientific warrant for this absolute ratio of double value, but there is no doubt at all that an hour before midnight is much better for tired mortals than one after it. The hours before midnight are said to be the hours of beauty sleep for women. Sleep in the early hours of the night is said to ensure a youthful look—"that schoolgirl complexion"—better than anything else, much better than artificial aids of any kind. However that may be, one thing is perfectly sure—that Sisters

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retain their youthful looks much longer than women of the world. Indeed I know no problem that is so difficult to decide as just how old a Sister in the middle years of life may be. I remember once being permitted by a Mother Superior to take half a dozen of her Sisters through an important museum for the educational value of the visit. This was years ago, and I remember how complimented I was over the fact that Mother would trust her young daughters in religion with me this way. A few years later I came to realize from knowing the group better that all the Sisters whom Mother Superior so confidently trusted to me had been over twenty years in the order and some of them over twenty-five years, and that all of them without exception had reached that mature and reasonably safe age for women of the fortieth year. They did not look the part, however, and to no one does the Irishman's expression apply better than the Sisters, "I do not care how old you are, Madam,—you don't look it."

It is sometimes said that men are as old as they feel and women are as old as they look. If that is the case, and there is probably much more truth in the expression than is usually thought, then Sisters age very slowly, and might be expected to live on to more than average length of life. Most of this is probably due to their quiet indoor life and to their lack of serious responsibilities with their wrinkle-bringing propensities. Not a little of it is due also to the fact that they do not have to go through maternity's cares and trials. When Michelangelo made his famous group of the Pietà, now to be seen in St. Peter's, Rome, he was asked why he made the Blessed Virgin so youthful looking compared to her Son. As everyone knows who has seen that group, this very young looking woman has the body of her dead Son on her knees and certainly looks no older, if not actually younger, than he. Michelangelo's reply is very well known. He said, "Do not forget that she was a virgin and virgins retain their youthful looks far beyond other women."

Of course, Sisters usually live very active lives. Indeed, a great many of their friends out in the world are inclined to think that they are entirely too occupied and have too much to do. Undoubtedly and unfortunately some of them are overburdened; but the great majority of them thrive under the work that they have to perform. It used to be the custom for those outside of the Church to talk of lazy monks and sometimes even of idle nuns, though this latter expression was much less common. Anyone who knows how so far as the men religious are concerned every minute of the day from the time they get up at four or five in the morning until they go to bed at nine or ten or sometimes later at night is occupied, will not be likely to talk of lazy monks. What is true at the present time was just as true in the older times, and most of what was said at the time of the suppression of monasteries about lazy idle monks was merely an excuse for confiscating their property, and handing it over to favorites of kings, who founded great houses of the nobility through the property thus obtained, and who proceeded to create of them, almost as a rule, nests of idleness and luxury. There were no lazy Sisters either in the older time, though of course human nature is always human nature and abuses inevitably creep in, for to err is human, and even monasteries and nunneries are subject to decadence, though this is ever so much rarer than is thought by those who do not know religious communities by actual experience.

As a matter of fact, the Sisters have a great deal to do during the day, and this is, as a rule, an excellent thing for them. It keeps them from thinking too much about themselves. Even the little things they have to do, the small observances of religious rule, the little community customs that have to be fulfilled, are all of value in this regard. David Harum said some thirty years ago in the popular novel of that name which attracted so much attention just at the beginning of the twentieth century, "It is a mighty good thing for a dog to have fleas because it keeps him from thinking too much about the fact that he is a dog." It is good for all of us to have a good many things to do, so as not to have time hang heavy on our hands, because whenever it does, we are prone to worry and be solicitous about ourselves and our feelings, and little symptoms that are scarcely more than physiological sensations become exaggerated in our anxiety about them into indices of serious ailments, and further thought about them only exaggerates the condition.

The great trouble at the present time is that the women

of the world, especially in our cities, have not enough to do—that is, not enough to do that they have to do. Living in apartment hotels, without children, some of them have their breakfast in bed, stay there to read a magazine or novel until eleven o'clock, get up to have lunch with a friend, and then go to a Bridge game or a movie matinee, have dinner with their husbands, and then go to a movie or a "show" or some other form of entertainment, or when these have become too monotonous, sit around and play solitaire in the evening. No wonder that cases of nerves of all kinds develop among such women. We have cut the death rate from tuberculosis in two, and a very practical question that has now come up, because it is clear that the death rate from tuberculosis is going to be reduced much farther, is "What shall we do with our tuberculosis sanatoria?" They have effected a very wonderful result and have accomplished the best possible purpose by reducing the death rate from tuberculosis. After a time, however, it seems clear that we shall not need nearly so many as we have at the present time. What shall we do with them?

A distinguished specialist in tuberculosis, who is also however, a far-seeing physician, said not long since that we would find plenty of occupation for these tuberculosis sanatoria, housing the patients in our generation who in ever increasing numbers suffer from "nerves". They have not enough to do, and the result is, they DO themselves, to use an expression that perhaps has something of slang in it but that very picturesquely expresses exactly what is happening under the circumstances.

The having so much to do that one has very little time to think about oneself is the best thing in the world for most of us and particularly for the feminine half of the race. Undoubtedly it is the intense occupation of Sisters with many things that saves them from nervous symptoms and hysterical manifestations of various kinds. After all, there are comparatively very few outspoken nervous cases among the Sisters, and hysteria is rather rare among them. I once had a good old western bishop say to me, "If you want to see that the Lord takes care of His own, just consider the fact that I have brought together in my diocese here three different communities of a religious order that were independent, so that now altogether in the diocesan community we have some five hundred members, and they get along very well together and there is no hair pulling." He added, "Whenever women, who are not related to each other by blood and who have a great deal to do with each other, get along without any more than very slight friction, it is surely a sign that the Holy Ghost is taking care of them." I ventured to say to him that it was the Holy Ghost and the spirit of their rule which required them to be so much occupied that they had no time either to think about themselves too much, or to think about their Sister members of the community, except in the most charitable way.

The Sisters have not only the advantage of regular life, but they have also the benefit of the advice of elders who have gone through the same phases of life as they are going through, and who are deeply and quite unselfishly interested in the health and happiness of their younger Sisters. Perhaps the best feature of that advice is that it is not something that can be listened to and then accepted or not according as one feels about it, but that it comes almost as a command. It is a rather good thing to be ruled by a benevolent autocrat, that is one who requires you to do something, but insists on it for your own good. Gibbon, the historian of Rome, called attention to the fact that perhaps the eighty happiest years of human existence were those under the Spanish Caesars, that is, from the time of Trajan until the death of Marcus Aurelius, when the Roman world was ruled by autocrats, but autocrats who had the good of humanity at heart. Something like that, only much more unselfish and benevolent, is the rule of the superior in a religious community. There are exceptions, but they are so rare that they prove the rule is as we have here suggested.

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IDEALISM IN CULTURE, CONDUCT AND THE RELIGIOUS MOTIVE

By Rev. J. M. Wolfe, S.T.D., Ph.D.

(Continued from April Issue)

IDEALS, which are to exhibit a new truth and a new trait of conduct to the child, should be chosen with a view to modify the conduct of the child. This requires that the teacher of ideals discerns that the conduct trait is within the mental and physical capacity of the group who are being instructed. Heroes with a great line of deeds of heroic valour, selected from the long ago, would indeed amaze the young for whom these deeds are impossible, but they would not lead to the modification of the exterior conduct. Ideals with abundant imaginative elements, and withal fictitious, are indeed rich in their influences upon the conduct of the child's imagination. The mind of the child quite involuntarily grasps the purpose of these, which is only to people the fancy, and give joy to the feelings. They are not intended for imitation. Fairy stories provide such rich imaginative elements, and help the child cultivate that power. They have an influence on the general behavior, and lead to interest in people and places afar. This type of ideal is not considered here.

Ideal characters should be selected on the basis of recency and proximity. They should be near in time and place to those for whom they are to be interpreted. To give to children of eight or nine years a fruitful delineation of the prophet David would require some exploiting their imagination, understanding, and feelings with characters in the nearer neighborhood and of a more recent time. When the ideals are taken from the Sacred Scriptures, several who are more recent and near may have to be selected to prepare the background. With the enlarging of the experiences of the young with characters who are more closely related to their own surroundings, their powers to interpret those who are selected from a remote place and distance increases. The ability to translate the modes of conduct of those who are ideals to them, into their own daily performances, is acquired by observing situations in the life of the ideal which are similar to those which confront them.

To make ideals too ideal at first lessens their power for good. The surplusage in the ideals, as sometimes presented, may make them such that for many of the children the world will become a delusion and a snare. The young are after all realists: no matter how imaginative they may at times become, and there is unavailing regret when they find that the ideal is not real. In their early youth they are not supplied with the mental materials which will permit them to form those associations with images of the wondrously true and beautiful, and thus to see deeply into hidden meanings of new realities which come into their lives. In their childhood they take every image and idea for reality. When the ideal is pictured as such that the young cannot imitate, one of the most potent forces in child nature is not only allowed to go unused, but it is positively blunted. Over exaltation of ideals can also lead the young to pretensions which are not in keeping with their actual accomplishments. Thus feigning and an amount of hypocrisy results. This deflects the growth from the real accomplishments of good conduct.

This is also possible with the religious teacher who holds out ideals for all which belong to the life conduct of the few. The religious teacher is so apt to take much of the instructional material from books of Meditation and Spiritual Conferences, which should indeed be the pattern of conduct for the religious, but which are not realizable in the life of the great majority of the children. It is dangerous to instruct the young beyond the possibilities of their own accomplishments in life. They are early deluded into the belief that they cannot accomplish the good, unless they realize the ideal that has been presented to them. Their hopes are denied through want of accomplishment.

The ideal for the religious differs very much from the ideal for the man and woman in the world. They should early learn to know that there is goodness in the ideals for those in the world. The world needs them. It is all a matter of encouraging the young to become the ideals within their several abilities. They are heartened by their accomplishment of some of the deeds of their heroes. They grow good by doing good. All cannot accomplish the same degree of good, because they cannot interpret all ideals alike and with the same degree of enthusiasm. Some

can gather prayerfully at the foot of the mount, some joyously ascend part way, and a few victoriously scale the heights.

Their power to do good can be increased, however, by putting them in a situation in which they may accomplish what is within their abilities, and go to the ideal rather than have ideals come to them. Extensions can be made of the ideal, as they grow nearer to the lesser image of it that has been presented to them. Children love the ideal of Mary, the Mother of God, because their experiences with their own mothers give them a key to open up the meaning of her ideal character. The mother in their homes reveals to them the tender care which Mary gave to the child Jesus. If unfortunately they have been deprived of it, they know it should have been given, and easily become aware of its presence in the home at Nazareth.

The ideal cannot be interpreted for the young except in their own measures. There is the law of readiness which requires that the mind be prepared to receive the lessons that are taught. No attempt is to be made here to classify ideals or to study the several ages of the young to discriminate between the types of ideals that are profitable to them in as much as through ideals they are enabled to understand themselves better, and motivate their conduct more effectively just because it is directed in the pathways of ideals. There is always to be kept in mind the fact that children work themselves out towards ideals, as well as work the traits of the ideal into their own thinking and behavior. Their verging forth to meet the delineations and inspirations of ideals is very much dependent upon the developing going on within their own lives, and their own very personal problems. The teacher may never overlook this fact, in the presentation of what she thinks the ideal is; it is not what the ideal is to the teacher, but what it is to the young. She cannot discover this relationship by a process of inspection and retrospection. For her the past is very much passed, and she cannot reinstate it, without modifying it essentially by molding with it all her present emotional, ideational and inspirational elements. This makes it all the more difficult to bring the ideals into the hearts of children. It is difficult. It is also unfortunate that many teachers have not contemplated the difficulty more all along. It is unfortunate because the non-advertence to or the acknowledgement of the difficulty has left the literature on the subject so barren of instructions as to how zealous souls could cultivate and keep the young cultivating ideals. Educators in every field of education have long ago become aware of the great intricateness in adopting the materials that the young should know to the nature of their learning process, and to make the curriculum child-centered rather than subject-centered. There is an important lesson in the comment of the child who said, "I'm tired of saying my prayers to God: He never pays any attention: I think I'll try some nice angel."

It is one of the fatal and sad elements to be found amongst idealists that they too often disregard the realities of life, and often, in their own return to the concerns of every day living, make a dismal failure of it. So, perhaps, the Christian teacher is all too likely to be led to lofty flights through confidence in the wondrous ideals that religious truth, and history hold out, that she forgets the realities that must always be of absorbing interest in the culture of ideals by the young. To lead the young into the ways of idealism in conduct is a tedious process, just as the rearing of anything lofty and noble is so. To go high one must begin low or deep. The foundation of high idealism is indeed laid in childhood by the culture of such simple ideals as are within the range of the experiences and interests of children at the various stages of their growth. This does not mean that there is to be any essential reduction in the patterns of ideals to be selected. The most beautiful ideals of Christian and sacred history may be selected, but only the simpler elements of ideality may be selected, from amongst a great variety, for the interpretation of the young. Traits in the ideal that are merely the source of wonderment cannot produce transforming effects in the young. They cannot make these traits their own, and thus they find it difficult to love them.

In general, girls tend to have many, boys few ideals. The younger children chose ideals from among near relatives, friends, and such as can be made to be akin to these; they judge their ideals by the results of their con-

duct; they respect such only in the ideal, and are governed in their own conduct by the individual, or the personality of the ideal. As they advance in years they seek their ideals afar; they judge them by the motives that they discern in their conduct; they regard with esteem the reason and the understanding which the ideal shows, and are governed in their conduct by the social activities of the ideal.

Ideals exercise their most potent influence in conscience, because all, and especially the young, when making the choice of their modes of conduct, rely upon the pattern of conduct, which conscience evokes from the large mass of experiences with persons. Conscience training goes on, in its elementary forms, through ideals which illustrate the proprieties of conduct in situations which provide opportunities for right activity in fair play, use of slang, attitudes towards cronies, dress, teasing, getting mad, prompting in class, telling white lies, affectation, cleanliness, order, hisses, taste, self respect, treatment of lower creatures, reading, social pursuits, etc. The conscience is easily allured by characters that illustrate bravery, courage, piety, holiness, modesty, chastity, pity, sympathy, industry, goodness, and patience. Their young natures are exalted by ideals that show forth the blessings of charity and a love of justice. Ideals have an impulsive power over them, urging them in the pursuit of noble character—a guiding power in the ways of righteousness, and an inhibitive power restraining them from evil. They enlarge their capital of moral force.

Theoretically conscience makes its choice as a result of the last practical dictate of judgment. The judgment uses the principles of morality—its knowledge of the laws of God. It is aided in its best moments by the graces that God supplies so abundantly to those who will accept them. The practical interpretation of the laws of righteous conduct is seen in the life activities of persons who exemplify these conformities to the divine will. After all, conscience finds its modes of right conduct in the righteous conduct of those whom conscience accepts as ideals. Ideals are the patterns of right conduct, of virtuous activities to the consciences of the young. Religio-moral ideals are the interpretative patterns which give to the young, therefore, a generous and appealing insight into a religious and moral life. Through imitation of them the young acquire skill in solving problems in values of religion and morality. They beget an enthusiastic belief in religious values for conduct, and lead the young to cultivate habits that have a moral and religious standard. Religious ideals alone can give the force of final sanction to the moral code. Religious ideals find the moral, spiritual, religious, and the supernatural behind the mental, physical and natural. They lead the soul into the land of faith, after it has traveled the furthest confines that the senses and reason can explore. Ideals are not a biological inheritance; they are the outworkings of social, spiritual, religious, and supernatural forces. Pure natural idealism, like that of the Greeks and the Romans, can lead to high types of conduct, but it has only an ephemeral worth, because it was not based on a sound philosophy and religion of life. Its ideals led in past history only to help states to care for a future generation. They were wanting in power and influence to protect the interests of the future life. The central fact in will training is to provide the young with freedom of choice in conduct by leading them to the knowledge of good ideals. The will is steadied by the authority in the ideal; if the teacher shows she loves it, the young will bow to please her and the ideal.

Ideals thus give the sources of moral, spiritual and religious righteousness to conduct. For this reason ideals have always been the potent forces in religious and sacred history. History teaches truth through ideals. Carlyle long ago remarked, "Heroes and demigods make our history and civilization." This is so true that in sacred history truth and the ideal are one in the person and the example of Jesus. When He said, "I am the way, the truth and the life," he enunciated the truth that in Him and His conduct the children of His Kingdom on earth have not only the pattern of righteousness, but righteousness itself.

Thus the Christian school has always found that the fruitful process of inculcating truth was through ideals that exemplify truth, and in the case of the divine ideals, are truth itself. "God is love," so often it is said and written that in the Catholic school religious truth must vitalize the curriculum, or that the instructions in the truths of religion must be vitalized. As far as the litera-

ture in our language is concerned, it is sadly evident that the vitalizing process is very much one of empty words. The curriculum must be vitalized, but the vitalization ends there. There is a way in which it can be done, however, and that is to be found in the nature of vitalization itself. It must be a process of putting religious, spiritual life into the subjects of the curriculum and the truths of religion. Perhaps this will appear clearer if it is reversed. The truths inculcated in all the branches and especially in religious instruction must be put into life.

That is the characteristic element in Christian idealization. Christianity set up a new type of ideals, and gave to symbolism a new meaning. To the Christian there can be no ideal which lacks spiritual and religious reality. To the Christian teacher there is behind all the evidences of reality the unseen hand of the greatest reality, and highest ideal—God. The real and true motive of the ideal is the end of the ideal—the end of life. God and immortality are absolutely necessary to right motivation of conduct, and the culture of noble moral sentiment. The ultimate motive must come from a vision that is fixed on God, who gives to the highest motivation the force of obligation. The finite alone cannot do this; it is too fleeting and changing. It can be found alone in the concept of the infinite. There is indeed proximate authority for the obligatory force in the ideal, but this can become truly valid only when it is in keeping with the remote, which is in God. His authority over all alone can bring all the positive forces into fruitful activity, and increase the power to believe, rather than to doubt.

God alone can inspire that awe and reverence which are necessary to build for permanency of righteous conduct. In Him all things take on order and oneness, which are necessary for social well-being. His laws are not avoidable, suspensible, but changeless, and as unerring as the laws of nature, (God's first revelation), which make nature speak with the voice of God. While the very young cannot grasp the penalties for the violation of God's laws, because of the remoteness of them, and because of childish inexperience, yet they can be made to appear to children in the experiences of others.

Nothing is really and truly studied until the mind and heart penetrate beneath, what the senses (even reinforced by the auxiliaries of modern discovery) discern of reality, to the unseen and invisible, which are clearly perceptible to the spiritual and religious eye of truth, hope and love, instructed by the revelations in the old and the new Testaments. Pagan ideals were mere inanimate forms, and the best of their symbols, the Byzantine, were crude and realistic. To the Christian teacher all idealization leads to personality. Ideals are persons who are the exemplars of truth and conduct. This is true of the idealization of landscapes by Lorraine as well as of the Mother of God by Raphael. "The painter studies the reality of the model in each of the elements that comprise it; he idealizes the reality making it express some sentiment of the human soul. In order to achieve this, the painter, Master of reality, enlightens it with his eyes, transfigures it according to his heart, and makes it utter, so to speak, what is not in it—sentiment and thought." (M. Charles Blanc, *Grammaire des Arts du Dessin*). The ideal intensifies and transfigures the real. Man is led by ideals; naturally progressive, he works his advances by his approach of the ideal; still the ideals of one generation are only reached by the next.

(To be continued in June Issue)

MEMORY'S DAY (May 30)

By Julia M. Martin

Memory's Day—what glory's in remembrance!
My country beautiful, for thee was lighted
The splendor of the patriotic fire
In eyes that will behold thee nevermore!
Oh, not with proud emotion, merely, quicken
The pulses of the living, but with labor!
In lasting granite deed be wrought our vision,
As fair as deeds by stalwart men of yore!

Memory's Day—ah, heart of mine, remember
The sacrifice of mothers, and the vision
And toil of fathers who the ruddy currents
Of life transmitted swift and pure to thee!
Today, my sisters, brothers, oh remember!
And not as prouder children, but as worthier,
And with a tenderness that makes us better,
Our flowers on the marble scatter we!

SOCIAL LIFE IN REPUBLICAN ROME

By Sister Mary Baptist, O.S.F.

(Continued from April Issue)

THE presence of woman, and her influence on any society, especially in Rome, can be fairly well learned from the nature of the marriage contract, and the conditions connected with it. At Rome in all times a "iusum Matrimonium," that is a marriage sanctioned by law and religion, and consequently legal in every respect, was a very important matter and achieved with many forms and ceremonies. The home was the residence of all the members of the family, both human and divine, and the entrance of a bride meant much for the divine as well as the human members. The latter part takes in a new member, but it needs the assurance of the consent of the divine part, before the action is completed. The new member must enter in such a manner as to be able to share in the "sacra" or worship of the household gods, and the spirits of the ancestors, or any special cult of the family.

In early times the ceremony was a religious character, the effect of which was to transfer the bride from the "manu" of her father to that of her husband, or the head of his family. This ceremony was called "confarreatio," it demanded a sacrifice to Jupiter Farreus—a sacred cake, which was then eaten by the bride and groom in the presence of the Pontifex Maximus, the Flamen Diales, and ten witnesses. The auspices were also taken and the sacrifices offered. This ancient ceremony was considered sacred and serious, and the sanction of the gods was necessary. The religious aspect of marriage was rendered more apparent by the fact that at no time throughout Roman history was any one whose parents had not been married by "confarratio" eligible to the priesthood of Jupiter, Mars, Quirinus, or Rex Sacrorum, and in each case the individual aspiring to these positions must himself be wedded in the same manner.

Marriage, in whatever form, had for its object the maintenance of the family, its "sacra," and the production of men to serve the state. Long before the end of the republic, marriage in any form which implied "manu" had fallen into disuse, for woman found it more convenient to avoid "manu," since this kind of marriage deprived her of her property, while marriage without it allowed her to keep it. Only that part of the ceremony was dropped, however, which produced "manus". The marriage was absolutely valid for all other purposes; it preserved the religious features, and only dropped certain legal formalities. A wedding of the type common in the later republic would take place in the following manner:

The contracting parties, a boy and a girl, for such we should consider them, were betrothed perhaps long before. Cicero tells us that he had betrothed his daughter, Tullia, to Calpurnius Piso Frugi three years before her marriage, which took place when she was thirteen. This may be the usual manner of betrothals, and marriages, and also show that marriages were entirely in the hands of the father, who arranged the same according to family wishes and conveniences. Betrothals could be broken for sufficient reasons. Of course, there was no question of love between the contracting parties, though true attachment often sprang from the union. Service to the family and the state were the objective, as Virgil in the Aeneid well expresses, in the life of the hero. In the sudden passion of Aeneas for Dido we see an attachment sanctioned neither by favorable auspices, nor the gods, and he resolutely turns from the woman he loves, and later enters upon a union with Lavinia, for whom he feels no affection. A Roman would no doubt fall in love like a youth of any other land, but that must not hinder his duty to the state.

On the wedding day the bride laid aside the "toga Praetexta" of childhood, and dedicated her playthings to the "Lar" of her family, and was dressed very carefully in the bridal dress by her mother. Covered with the flame-colored bridal veil, she awaited in her father's house the arrival of her bridegroom. After his arrival the auspices were taken, and, if all was favorable, the youthful pair gave their consent to the union and joined their right hands, as directed by the "pronuba", a married woman in charge of the ceremony. After the wedding feast the bride was conducted by the bridal procession to the home of her husband. The "Deductio" is beautifully described by Catullus in his 65th poem. Though dissipated himself, he treated the subject of marriage with dignity, and in the

following lines has depicted the duties of the married pair in language with which the strictest Roman could find no fault:

"Claudite ostia, virgines
Lusimus satis. At boni
Coniuges, bene vivite, et
Munere Assiduo valentem
Exercete iuventam."

With marriage the Roman woman reached a position unattained by women of any other nation of the ancient world. No other nation held its women in such high respect, and in no other land did they exert so much influence. The Roman matron shared with her husband all the duties of the household, including those of religion, and within the house she was practically supreme. She was her husband's helpmate in all affairs except politics, on which subject she was supposed to remain silent. She lived in the strium, and the whole house was hers; she conducted the early training of her children; she took her meals with her husband and his guests, but sat instead of reclining, and abstained from wine. When she went abroad clad in the graceful "stola matrona", men treated her with respect, and made way for her in the streets. She had a place at the public games, at the theater, and at the great religious ceremonies of the state.

The ideal character of the Roman matron was in keeping with her high and dignified position. We speak of the ideal character, for it does not seem to coincide with the practice of Roman women even in early times, much less during the later years of the republic. But we must remember that the names of Roman women which history perpetuated, are not the names of those who were ideal matrons, but of such as forced themselves into notice by violating the traditions of womanhood. The power and influence of the typical matron were not behind the footlights, but behind the scenes. We hardly come across the austere matron of the old type in the literature of the later republic, but that is no proof that she did not exist. For living her own life in the home she would not become an object of inspiration to the poets and essayists who never made home, the joys of childhood, domestic happiness, or the praises of wife and mother the themes of their efforts.

The women we meet in the Ciceronian correspondence, and other literature of the time, are not women of the old type, for women as well as other things changed after the Punic wars. Marriages "cum manu" were unusual, and divorce, always possible, became common. Even men like Cicero and Aemilius Paulus divorced their wives. But in spite of these conditions, woman still exercised great influence over man if Old Cato's dictum means anything. "All men rule over women; we Romans rule over all men, and our wives rule over us." Most of the women of the later republican period are no more than names to us, for we know scarcely anything about them. Tarentia, the wife of Cicero, is one of the best known to us, and was probably the type of the married woman of the day. She lived with her husband for thirty years, and his letters to her show real regard and no traces of distrust until 47 B. C. Not even once, however, does he mention any pleasant social intercourse in which his wife took part.

As woman became more educated, she realized that she would not shine in society merely as a married woman, and she began to look on pleasure, not reason or duty, as the chief end of life. Perhaps the best known woman of "cultus", as Ovid and other writers picture them, was the infamous Clodia, who is thought to be the Lesbia who is so conspicuous in the poetry of the day.

In contrast to all the evils which are recorded regarding women, there is at least the record of one truly good and worthy woman who died about 8 B. C. She had been a faithful companion to her husband in prosperity and in adversity, and he recorded her praises in a long inscription placed no doubt near her tomb, and good fortune has preserved us most of it. In form it is a funeral eulogium, but he addressed himself to his wife, not to an audience, a manner unique among documents of the kind which have come down to us. He speaks to her as living though passed from his sight, and that makes it more real than any other memorial of the dead which has been preserved to us. Unfortunately we do not know who this man and woman were, but it shows just the same that there were good and virtuous women even in Rome. The husband writes: "You were a faithful wife, and an obedient one.

You were kind and gracious, sociable and friendly; you were assiduous at your spinning; you followed the religious rites of your family and the state, and admitted no foreign cults or degraded magic; you did not dress conspicuously, nor seek to make a display of your household arrangements. Your duty to our whole household was most exemplary; you tended my mother as carefully as though she had been your own; you had innumerable other excellencies in common with all other matrons, but those I mention were peculiarly your own." Fowler.

Any one who studies this inscription must be convinced that it tells the simple truth, and that here was one Roman matron of the very best type, and we may conclude that she was not the only one. And evidence of virtue such as this, and recorded in such a manner, should outweigh much of the satire written by such men as Ovid and Catullus, for women of this virtuous type would not be likely to become the subject of the verses of men who delighted in luxury and pleasure.

Education in the early period of the republic was simple, as was required by the condition of social life. The young were taught either at home or in schools, and the usual subjects were reading, writing, and arithmetic. The memory was trained, and the pupil learned all sorts of "sententiae," wise and pithy sayings. Of these we have a few examples.

"Avarus ipse miseriae causa est suae.
Audendo virtus crescit, tardando timor.
Fortunam citius reperias, quam retineas
Gravissima est provi hominis iracundia;
Malum est consilium quod mutari non potest.
Perpetuo vincit qui utitur clementia."

The Twelve Tables were the only text book, and the boys memorized these laws. Even after books became more common, the custom of learning the laws continued; Cicero memorized them in his boyhood. In the grammar schools the boys learned Latin and Greek, the poets furnishing the text books. Any youth desiring further education could attend the schools of rhetoric taught by Greek teachers.

When Rome had become the great center of the world, she needed an education that would develop character, for she needed men for government, men for business; and such men should act justly and hate all injustice and evil. According to our idea of the education of character, one must begin early to train the child in the way of virtue. From what we can learn about early Roman education, we must conclude that it was deficient, for in all literature, whether history, biography, or poetry, we find so little about children that it is almost evident that Rome placed but small importance on that period of life, since we can scarcely learn anything about the boyhood of even great men.

Excellence in oratory was the chief end of education among the well-to-do, and it was the ambition of every young man to put this ability to a practical use and gain a reputation as an advocate in the courts. No one could hope for political advancement unless he excelled in public speaking. In Cicero's letters to his brother he speaks of teaching oratory to his own son and also to the son of his brother. From his letters we learn that parents desired their children to be well educated and good, but there are no traces of the means employed for securing these ends. If any books on education were written, they have not been preserved. Of the early education in home virtues which were suited to develop a hardy race of men and women only tradition remains. Cato the Elder, in a fragment tells us that he was trained to be frugal, hardy, and industrious, and he worked steadily on his Sabine farm. The religious side of education was with regard to a cult and continued at least in family worship up to the end of the republic.

Probably the greatest difficulty the Roman boy met with was in the study of arithmetic. With their clumsy methods of expressing numbers, to reach any degree of skill must have required much practice. An orator was expected to be able to calculate rapidly in court and to show how he arrived at his results.

"Graus ingenium, Graus dedit ore rotundo
Musa loqui, praeter laudem nullius avaris,
Roman pueri longis rationibus assem
Discunt in partes centum diducere," Dicit
Filius Aloini; si de quincunce remota est
Ancia quid superat? poteras dixisse "Triens
Ut rem poteris servare tuam." Horace—"Ars Poetica."

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THE IDEAL SYSTEM FOR WRAP STORAGE IN SCHOOLS.

By C. H. Kraft

IN this article there will not be any effort to go into the many conditions which confront present day life, but it shall be the earnest endeavor to properly analyze the conditions attendant upon the care of children's wraps and books when they go to school.

'Tis true that in some schools no effort at all is made to provide a safe and suitable place for the pupils to store their belongings, but such schools are few and far between. Tracing this subject back some forty or fifty years, the writer finds that then it was customary to use only hooks located in any place that was convenient. The hooks were placed in rooms, in halls, in alcoves, and even, as the writer has observed, in vestibules. However, there was an attempt to make some sort of provision for the wraps, which indicated a vast advancement over that period when it was left entirely to the ingenuity of the child to hunt out a place where he might leave his belongings, trusting that he would find them there when he left for home.

Hooks are the base of all wrap storage in schools and the problems with which every school man is confronted are:—what kind of hooks will offer the most service, how many hooks shall be required, how far apart shall these hooks be spaced and at what height from the floor; also what additional equipment to the hooks, such as shelves, pigeon holes, rubber racks, shall be furnished; in what sort of containers shall these be placed, and where shall said containers be located?

The two-pronged hook, made of non-breakable material, rust-proof, shaped so as to facilitate the hanging of clothes and at the same time to assure that they will stay on, is the most desirable to use. There should always be a few extra hooks provided, more than there are pupils in the class room, so as to allow for a few additional pupils. These hooks should always be spaced not less than nine inches apart and should be at a height that will permit of easy reach for the scholar, and yet high enough to assure that the bottom of the clothing will be at least twelve inches above the floor, so that rubbers, boots, etc., can be placed below, unless special provision has been made for these things, in which case the clothing may come down to within six inches of the floor. Of course, the height of the hooks will vary according to the different grades in school. Sometimes, and quite often today, extra provisions are made besides the hooks. There are shelves for hats, pigeon-holes for books and school supplies, racks for rubbers and large vases or something similar for umbrellas. The extra equipment that may be furnished is entirely dependent upon the kind of container that is used and the size of the same.

The changing conditions have brought some new kinds of containers for wraps in schools, but the fundamental ideas are centered in the following methods. The oldest method for providing a container for the clothing was to have separate rooms, known as cloak rooms, which were separated from the class room, though in some instances they were connected with the class room by means of a doorway, but always had another door leading to the corridor. In any event, these always had an exit or entrance which permitted of going into them without necessarily going through the class room, which is an entirely different proposition from the cloak room wardrobe, as we shall see later. These separate cloak rooms were located either adjoining the class room, close to it, or at a distance from it. Under this system it is possible for persons either belonging in the schools, or outside of them, to get into the wrap storage space without being observed, resulting in many articles such as hats, coats, books and so forth being stolen. Very seldom are these cloak rooms heated, as the school authorities consider that it is an unnecessary waste of heat, as the children are in there for such a short time each day. Yet, the child is warm when in the class room and sometimes overheated, all depending upon how well this phase of school maintenance is looked after, and he goes from this warm class room, to get his wraps, into this cloak room of a much lower temperature, without his exterior garments, so that colds quite frequently develop from this one condition. It is apparent that under this method the children are not under the direct

supervision of the teacher when being dismissed or assembled, and the writer questions whether this is advisable. Anyway, the above mentioned disadvantages together with many more, are causing slowly, but surely, the abolition of this type of cloak room.

At the present time in schools, there are to be found either wardrobes or lockers in the corridors, or wardrobes, lockers or cloak room wardrobes in the classroom. The cloak room wardrobe is always within the class room, for though it is walled off to a certain extent, all depending on how the building has been planned, nevertheless it is not possible to effect entrance into this cloak room wardrobe except through the class room. Sometimes this is referred to as a cloak room, but as it is not an entirely separate room, but actually a part of the class room, this designation is not the correct one. The particular disadvantage that the writer sees in this system is that the children are not under the direct supervision of the teacher when they are in this wardrobe, and disorder, little immoralities, delaying of dismissal and so forth can occur.

The tendency of the time seems to be to use either wardrobes or lockers, the same being located either within the class room or in the corridor. Formerly these containers stood out in the room or hall, but today they are recessed in the walls, for by doing this economy is effected in the construction of the building, and better ventilation is to be had of both the wrap storage place itself and the class room or corridor, as direct connection can be made with the ventilating system employed in the school; presuming that one has been provided.

As to the location of these containers, let us pause for a moment and see which place finds the most favor in some of the larger cities of the country, and let us endeavor to analyze the reasoning behind the selection. New York City, the metropolis of this country, uses only the class room for the storing of wearing apparel and books of the pupil, with the exception that in the high schools there is a check room to take care of the belongings of the late comer. Formerly lockers were placed in the class rooms in all high schools and wardrobes in the class-rooms in all elementary schools. This, of course, does not take into consideration the older schools constructed at that time when cloak rooms were considered quite the proper thing. Recently New York has adopted a wardrobe for all schools, as evidenced by the plans that have come out for the new Four Million Dollar DeWitt Clinton High School, in which wardrobes are shown in all class rooms, and even the check room for the late comers has wardrobes in it. The following advantages are claimed for this system: better ventilation, better sanitation, reduction of costs for janitorial services, elimination of petty thievery, reduction of noise at assembly or dismissal time, quicker dismissal, a definite dismissal point, complete supervision and a reduction of the fire hazard. As a matter of fact, there is an ordinance of New York City, drafted from past experience, which prohibits the use of the corridors for wrap storage in schools.

Rochester, New York, uses lockers in the corridors in all high schools and wardrobes in the class rooms in all elementary schools. This system is followed in Buffalo, St. Louis, Washington, Kansas City, Mo., and other cities. Harrisburg, Pa., Kansas City, Kansas, and many other cities use the wardrobes in all class rooms in both high and grade schools. Detroit uses lockers in both high and elementary schools. Some cities use lockers in high schools and cloak room wardrobes in other schools. Some use the cloakroom wardrobe in all schools. It would seem at first blush that the majority of the larger cities seem to use lockers in the corridors in the high schools and either wardrobes or wardrobe cloak rooms in the class rooms in other schools. Yet, after talking to many school executives all over the country, the writer is of the opinion that most of them prefer that all wrap storage be located within the class room, but do not see how it is possible to do so in either the high schools or in the elementary schools employing a system that moves the pupils from room to room.

If we look into the reasoning behind the selection of the classroom in preference to the corridor we find the following facts: When these wrap storage places are located in the corridors there is, owing to lack of supervision during school hours, a possibility that these will either be left open or can be pried open, resulting in a

loss of some of the belongings of the pupils; there is always additional noise attendant upon the longer walking distance to and from these containers; there is a tendency for the pupil to go to these places during class changes to secure books, resulting in loss of time to both the pupil and his class; there is the possibility of the scholar obtaining his wraps during class hours and leaving school without being observed; there is no definite place for class dismissal unless the students are requested and commanded to return to class room after securing wraps; there is a possibility that the child in the class room may be worried about the safety of his clothing out in the corridor.

There are some grounds for the child to feel that clothing stored in receptacles in the corridor is not safe, for the newspapers all over the country publish reports from time to time of cloaks, books and other property being stolen out of wrap storage places in the corridors in schools. The writer recalls that during the week of January first, 1927, the newspapers of Kansas City reported many overcoats were stolen out of lockers in the Westport High School of that city. The writer was curious to know how Kansas City, Kansas, made out relative to petty thievery in the high schools where wardrobes are used; so he made inquiry and was informed that there had not been any reported. The writer investigated other cities using the class room for this purpose and found that there is practically no stealing out of containers so located.

It is a poor doctor that can find the disease but can not suggest a remedy. For those who will agree with the writer that the class room is the logical place for wrap storage in schools, but do not see how they can use the space for this purpose under their present system of moving students about from class to class, let me suggest how it is possible to do so, and still maintain their present educational plans.

Have a place in the class room where books, pads, pencils or any article which the child brings to school can be stored as well as the clothing. Request and demand that if the children leave the class room for their recitations they carry all books and so forth for the morning's recitations, and if during the afternoon for the afternoon's recitations. The child's belongings should be stored in a receptacle in that room from which he or she will be dismissed, whether this is a regulation class room, laboratory, auditorium or gymnasium. Do not permit the child to go back to the wrap storage place for any article except in case of sickness when it is necessary for the child to go home.

This will take care of the pupil who gets to school on time. For the fellow who is late the writer does not like the practice requiring him to carry his clothes and books around from class room to class room, as is done in some schools, but rather prefers a system which embodies a special wardrobe or check room located near the principal's office for the tardy pupil to put his belongings. If a check room, and this is only furnished in very large schools, as there is always an attendant present, there is bound to be a complete record of all tardiness, provided there is any system at all employed in conducting the school affairs; if a wardrobe, then have this controlled by one lock and key, and have the key to this wardrobe kept within the office of the principal, so that it is necessary for the late comer to have some one in this office let him into the wardrobe. Surely here will be kept a record of all tardiness. There seems to be a decided advantage in impressing on the late student that it is known he is late and that he is penalized for being so, by having to hang his wraps in either the late wardrobe or late check room. At least in schools employing this system, tardiness has been reduced to a minimum.

It is not within the scope of this article to weigh the advantage of any one kind of storage receptacle over another when they are located within the class room, but rather to indicate the results that should be obtained in order to provide a system approaching the ideal.

A system that would approach the ideal, in the estimation of the writer, is one which embodies the following features: absolute control of the pupils at all times; as near perfect discipline as possible to obtain; the quickest possible dismissal of classes; adequate provisions for taking care of books, pads and what not, as well as clothing;

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SUMMER SCHOOLS—THEIR VALUE IN EDUCATION

(Continued from Page 62)

For the teachers who are not in the standardized class, summer schools should be their haven for the vacation periods, for unless these teachers can take a year in some college or university, there is no other way than the summer schools for meeting the rigid requirements now demanded for educational training in most of the states. It would be well for such teachers to remain in the same university during the number of summer schools required for their degree or other qualifications.

For those in the standard class, it would be more beneficial to attend a different university summer session each year for the purpose of gaining variety of method and opinion. For the Catholic teachers there is any number of Catholic colleges and universities offering summer courses and these Catholic institutions are everywhere throughout the country. Why should Catholic teachers follow courses in Philosophy, Psychology, Biology, even History and Education in state universities, especially since their own Catholic institutions are well equipped to offer such courses?

Standardized teachers command high salaries, most of them receiving the highest salaries paid in the community of which they are a part. There are some states in which qualified teachers are paid larger salaries than is the governor. These teachers can well afford to attend a six-week summer session in any university, and still have six or more weeks left to travel and rest. Some universities offer two sessions during the summer, a six-week and a three-week period. The teacher who desires to feed her children from running waters, bright, clear, and sparkling, will not fail to avail herself of one of these sessions during each summer, irrespective of the fact that she is fully qualified to meet any state requirement.

As far as salary is concerned, no amount of money can pay for education, nor can anyone with millions exchange it for an education. Education is an acquisition slowly and laboriously obtained, and the ancient maxim, "there is no royal road to learning," still obtains.

The teaching profession is as well paid as any other, and far better than many. Taking a mid-West city as an example. The salary schedule of St. Louis shows that high school principals are paid from \$4,200 to \$6,000 a year; high school teachers, \$2,400 to \$3,000. In the intermediate schools: Principal, from \$3,700 to \$4,000; teachers, from \$1,900 to \$2,200; elementary schools: Principal, \$3,400 to \$4,000; teachers, from \$1,900 to \$2,200.

There is another group known as the Religious teachers. Of the Sister-teachers we have some sixty thousand instructing the Catholic children of our country. Of these, little need be said for they are well known. "By their works you shall know them." Suffice to say that they are not bothering about salary. They must be clothed and fed, and there is little left after these essentials are supplied. Their salary is but a "drop in the bucket" compared to the regular salary of the teachers paid by the state. Their services are great, both in quantity and quality.

That their schools be recognized by the state, they must meet all the requirements, which they fully do. Both the qualified and the unqualified Religious teachers attend summer schools each year. Of travel and rest they have but little. Their salary will not permit the expense of travel, nor will the rules of their Order, except where necessity demands, and reasonable reasons prevail. A spiritual retreat of one week, they make each summer, and it is during these days of retirement and prayer that they examine wherein they have been amiss in duty during the past, and make resolutions for the betterment of all their activities during the year to follow. It is such a class Emerson must have had in mind when he wrote: "By simple living, by an illimitable soul, you inspire, you correct, you instruct, you rise, you embellish all. By your own act you teach the beholder how to do the practicable. According to the depth from which you draw your own life, such is the depth, not only of your strenuous effort, but of your manners and presence."

And who cannot recall some such rarely gifted teacher that he has once known? Could any amount of money reward such service? Could money keep this service for the healing of the world through its blessings to little children? Such services can be enlisted, with money only as a secondary consideration, and this because necessary for maintenance of life. To enlist such a service, there must be love, affection, devotion, self-sacrifice. Such a teacher's CREDO is simply this: "I believe that God will be my reward."

Excluded from this group of teachers are first, the grievance type, where the time that should have been spent in planning new ways of presenting old truths is taken for the rehearsing of all the discouraging things in the whole profession, forgetting that the disappointments and irritations of one condition of life are common to all conditions of life, and are what the poet in his clarity of vision calls:

"Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth,
Sufficiently impressed."

Secondly, the grumbling type, the members of which spend their time nursing their own dyspeptic hours. Thirdly, the routine type, that an observer might mistake for real business, but is only an appearance of progress which avoids delving for the hidden treasure that develops growth.

These were the types Milton had in mind when he wrote: "The hungry look up and are not fed."

With these three types of teachers eliminated we have a group that enter the field, remain in the field, and die in the field. Yes, die in the field; for to have seen the glory of God, and desert it, is not characteristic of this group. They live that by their living they may better the world. Thus divinely inspired, they cannot have grievance, neither can they grumble, nor will they ever permit themselves to drop into routine. These are they who go forth with the lamp of knowledge lit with the flame of God.

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By Sister M. John Berchmans, O.S.U., M.A.

COMPENDIUM OF FOURTH YEAR HIGH-SCHOOL

Twenty-first Article of the Series

MATRIMONY

Derivation of the Word Matrimony

The word matrimony comes from the Latin "matrimonium", which is made up of two Latin words, "matris" and "munus", and means, therefore, the office of, or charge of a mother.

Sacrament of Matrimony

Matrimony is a sacrament instituted by our Lord Jesus Christ to sanctify the lawful union of man and woman and to give them the graces necessary for their Christian state and especially to give their children a Christian education.

Proofs that Matrimony is a Sacrament

First—From the Teaching of the Church. The Council of Florence says: "The seventh sacrament is matrimony, and this is the sign of the union of Christ and His Church," conformably to the words of St. Paul: "This is a great sacrament, but I speak in Christ and in the Church." The Council of Trent declares: "If any one say that matrimony is not truly and properly one of the seven sacraments of the evangelical law instituted by our Lord Jesus Christ, but that it was invented by man and that it does not give grace: let him be anathema." The Council of Trent calls matrimony itself—the marriage contract—a sacrament instituted by Christ, without any distinction between the contract and the sacrament, and speaks of the contract of marriage as that wherein the sacrament essentially consists.

Second—From Holy Scripture. St. Paul says: "The husband is the head of the wife as Christ is head of the Church. . . . As the Church is subject to Christ, so let the wives be to their husbands. . . . Husbands, love your wives, as Christ also loved the Church and delivered himself up for it" (Ephes. v. 23-25). He then adds: "For this cause shall a man leave his father and mother, and shall adhere to his wife, and they shall be two in one flesh" (Ephes. v. 31, 32).

Third—From Tradition: St. Cyril of Alexandria, writes: "Jesus went to the wedding of Cana to honor it by His presence, to give His grace to those who were afterwards to be born." St. Augustine declares: "Among all nations and in the eyes of all men, the excellence of marriage lies in its end, which is generation, that is the propagation of the human species, and in the fidelity which charity demands; but for God's people, it consists also in the holiness of the sacrament, which is such that even a wife that has been repudiated can not be married to another man so long as her husband is living."

Attributes of Matrimony

1. Unity; 2. Indissolubility.

The unity of matrimony consists in the union of one man and one woman. That this unity of marriage is of Divine institution is proved by the fact that in the beginning, God instituted marriage between one man and woman. When Christ came on earth, He restored its primitive character, when He said: "Wherefore they are no more two, but one flesh" (St. Matth., xix, 6).

The indissolubility of marriage consists in this, that the bond of marriage can be broken by nothing but death, and this attribute of marriage is of Divine institution, which is proved by the words of Christ Himself: "What God hath joined together, let no man put asunder" (St. Matt., xix, 6). "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and shall be married to another, she committeth adultery" (St. Mark, xxi, 12).

Evils of Divorce

From the words quoted above, it is plain that the inadmissibility of divorce was ordained by Christ Himself, and by these words Christ restored the original indissolubility

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of marriage, which existed in the beginning, and which as our Lord says Moses had mitigated "by reason of the hardness of your heart". The Church may sanction the separation of from bed and board for various grave causes, especially in the case of adultery, but this does not allow either party to marry again during the lifetime of the other, and should he or she do so, such a person becomes guilty of a crime which incurs eternal damnation.

The Catholic Church alone has always refused to admit divorce, but so great are the ravages that this pest has made of late years that now the non-Catholic sects are seeking to eradicate this evil, which like so many others has grown out of private interpretation of the Bible.

Many divorces would be prevented were young people to follow the advice of the Angelic Doctor, St. Thomas, who says that a longer time and greater deliberation are necessary for entering the married state than becoming a religious. The married state has no novitiate, hence let earnest prayer, and seeking of wise counsel precede the forming of a tie about which Christ Himself says, "What God has joined together, let no man put asunder."

The Pauline Privilege

The Pauline Privilege may be resorted to in the case of a marriage contracted by two unbaptized persons, one of whom was afterwards baptized in the Catholic Church. This marriage can be dissolved by what is called the Pauline Privilege, which consists in this: if the unbaptized party is unwilling to dwell peacefully with the Christian party, the marriage can be declared null and void by the Church, and the Catholic party is then considered as a single person, and is free to marry a Christian. This power of the Church is based on the words of St. Paul given in his first Epistle to the Corinthians (vii, 12-15): "If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away; and if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband. . . . But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases." From these words of St. Paul this exception takes its name of the Pauline Privilege.

Matter and Form of Matrimony

The matter of the Sacrament of Matrimony is the mutual consent of the contracting parties to give themselves to each other as husband and wife. The form of matrimony is the mutual consent of the man and woman in the presence of the parish priest or bishop, and two other witnesses, to accept each other as husband and wife.

Minister of the Sacrament of Matrimony

The contracting parties are the ministers of the Sacrament of Matrimony. Since the contracting parties are the efficient cause of the marriage, they are also the efficient cause of the sacrament also; for in the case of baptized persons, the contract of marriage is inseparable from the sacrament. Now if they are the efficient cause of the sacrament, they are undoubtedly its ministers. The priest merely blesses their union and sanctifies it with the rites of the Church.

Subject of Matrimony

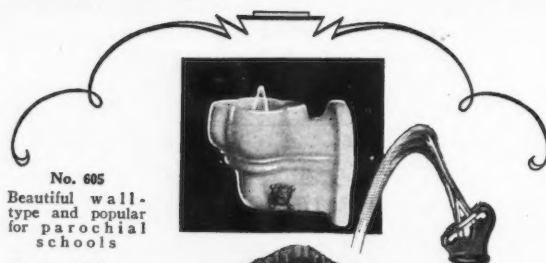
Any baptized person who is free from impediment, whether of the natural law, or of the Divine law, or ecclesiastical law.

Marriage is Not Obligatory

Marriage is necessary to give children to the Church, as holy orders are necessary to supply it with pastors. But just as it is not necessary or obligatory on any one to receive holy orders, so there is no law prescribing marriage for those who do not desire it, and who prefer to live in continence.

State of Virginity or of Celibacy is Preferable to Marriage

The Gospel and the Church both teach expressly that virginity is preferable to marriage. In St. Matthew's Gospel (xix, 12), we find a proof of this: "There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it." The Council of Trent declares: "If any one say that the conjugal state is preferable to the state of virginity or celibacy, and that it is not better and more blessed to live in virginity or celibacy than under the yoke of marriage, let him be anathema."



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THE TEACHING OF RELIGION

By Rev. C. P. Bruehl, Ph.D.

An Illustration of the Self Activity Method

ACCOMPLISHMENT and performance are the aims of the self activity method. To the extent that it is possible, the child must immediately translate into life what it has learned. As a matter of fact, it has not really learned until it has made this practical application. We know only when we can do, when we can adjust our entire personality to the truth proposed. A child does not really know what an act of faith is until of its own accord it has elicited an act of faith. After that it has an intimate acquaintance with the nature of faith, which is so deeply rooted in its mind that it will never be forgotten. This act of faith which the child elicits of its own accord may be very simple, but it is of incalculable value. In eliciting this act, it has become truly active; it has brought to it something of its own; it has utilized its own resources. An act of faith thus elicited may be truly called a performance. It is self activity in the fullest sense of the word. In this self activity it acquires a clearer and fuller knowledge of the elements that enter into the structure of faith than it could obtain by a mere theoretical exposition.

The same may be said of an act of contrition. Not until one has elicited an act of contrition of his own accord, does one know what contrition really means. You may read the finest and theologically most correct formula for an act of contrition, and yet not know what contrition is. But make an act of contrition of your own, and albeit it would not pass the critical eye of the theologian, it is to you a profound revelation, it brings home to you in a sudden flash what up to that moment had been hidden. The test can be easily made. Get a class to learn by rote the traditional formula of the act of contrition and then have them recite it. You will invariably find that the great majority of the children, whose mechanical memory is not perfect, give a distorted version, which misses the very points that are essential. Why, you come across adults who for years have used such a distorted version, the fact never dawning upon them that they are actually talking nonsense. This is possible only because they have no knowledge of the essence of contrition, otherwise the incompatibility of the words and the sense would strike them and lead them to revise the mechanically learned formula. Had they ever for themselves made an act of contrition, they would have a pattern in mind by which they could judge the adequacy or inadequacy of the formula they are using and thus would be enabled to detect the flaws by which it is marred. Self activity, in this manner, sharpens the critical faculty and enhances the powers of perception and discernment. The same method may be applied to every dogma. The child does not really understand the dogma until it has found an expression of its own for it. No doubt it will have to struggle to achieve this end. Nor can it be done without due supervision from the teacher, who will have to guide the groping attempts of the child and here and there apply a correcting hand. The gain will be enormous. The truth thus expressed in the child's mind by a self invented formula will be indelibly fastened on the mind and forever etched on the memory. It will be luminous, perfectly transparent. Moreover, the light acquired in this fashion will illumine the traditional formula and render it full of meaning. It is not a question of discarding time-honored, stereotyped expressions of truth and substituting for them those that the child has invented itself. That would make for vagueness and eventually for confusion; the old formulas are to remain, but they are to be revitalized and illumined by the expressions which the child has formed out of the vocabulary with which it is familiar and of which it thoroughly understands the meaning. Learning by heart, after that, the answer given in the Catechism will no longer require a supreme effort. No one can reasonably oppose the memorizing of valuable truths; objections can be made only against memorizing undigested truths and formulas and statements of truth that convey no meaning. The latter are absolutely useless, for they never blossom forth into fuller and richer significance. They are not seeds that will germinate in the soil of the mind. They are simply dead things. But a statement of truth that is at the time merely understood in its direct and obvious meaning may, as the mind matures, expand into fuller significance and be perceived also in its remoter implications. A formula thus memorized will function in the mental life of the learner.

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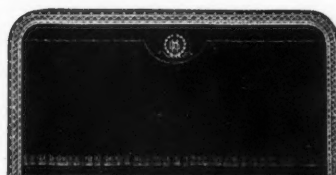
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It is an easy thing to ridicule any method. All that need to be done in that case is to distort it, to present it in a onesided manner, to overemphasize any point and by this cheap trick to give it the appearance of a grotesque caricature. But by this procedure that may win applause for the critic and procure for him the reputation of cleverness and dialectical skill the interests of truth are not served. Unfortunately, the critics of the old catechetical method of teaching religion and the advocates of the new methods have not always been above such logical charlatany. No sane teacher will say that the child should carry in its memory an undigested, badly understood formula, and that in due time this formula will suddenly awaken to life and burgeon into understanding. Of course, the child must have an understanding suitable for its age and capacity. But a richer understanding will come later. This has happened to all of us—that we have carried about with us certain truths of which we were not able to make much. Then one day, the truth thus stored away suddenly, took on a new meaning and we were able to integrate it with a larger organism of knowledge. Truths do lie dormant in the mind until by some contact with another truth they become quickened and fertilized. After all, how will you preserve a truth unless it is stored in the memory and how can it be stored in the memory unless it is enshrined in a verbal expression? We cannot get away from formulas.

The self activity method requires that the child achieve results for itself. Let us take prayer for instance. Some prayers have to be committed to memory in ready-made formulas. There is the Our Father, a formula that comes to us with the highest conceivable sanction. Will you not teach the child this venerable formula, on the general plea that no formula must be learned by rote, or will you try to make me believe that the child actually understands its full meaning? No; but the child may be made to grasp enough of it that it does not merely repeat it in a parrot-like fashion. As the mind grows, insight into the formula grows apace, new perspectives open up, glimpses of larger truths are perceived, connection with remoter truths is discovered, the separate words take on more comprehensive meanings. Thus it is with all formulas that are learned by heart. Memory is a faculty and has a function in our mental economy. In no didactic method can it be completely ignored. But unquestionably, the formula from the beginning must be instinct with life.

Prayer is a great help to self activity. We teach the child something about God's omnipresence and omniscience. To help the child to assimilate the truth, we suggest that it embody its knowledge in prayer. It may make a prayer something like this: "Dear God, I am glad that you are always near me and that you know whatever I do. Because you are always near me, I am not afraid. Because you know everything I do, I will not do anything you do not like. I feel happy and confident, since I know that you are everywhere and that nothing is hidden to you." If the child makes a prayer more or less like this one, it shows that it has attained a grasp of the important truth. In a similar manner we teach the child something about the omnipotence of God. Again it will formulate a prayer. Possibly something after this pattern: "I know, dear God, that you are my father. So it is good that you are all powerful, for now you can always help me. It makes me feel safe to know that you can do all things. I will ask you for whatever I need, since I know that you will and can give me all that is good for me. It is wonderful to have an all powerful father in heaven." Every doctrine will lend itself to this practice, for our prayers grow out of our beliefs. All our religious knowledge should culminate in a prayer. The *lex credendi* is the *lex credendi*. That does not mean that forthwith the well thought out prayers in popular use must be abolished and that the existing prayerbooks must be consigned to the ashheap. But this practice will prevent the mechanization of prayer and impart to the formulas in use a new content and a luminous meaning.

The practice of prayer making can be rendered extremely useful in teaching religion. After a child has made a little prayer for itself, it will by experience know wherein the essence of prayer consists and what it really means when we say, that prayer is talking to God and lifting our minds to Him. The teacher may get the children to write

(Continued on Page 91)

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Miss Publicity.

At last Justice is to be done and we are to have the privilege of making our abilities known to the world. I, the Spirit of Publicity, idol of modern men and women, will be in my element publishing their merits, their demerits, and their pictures in all the yellow journals of the day.

Little Miss "Ad."

See that you keep within your own domain, then, my dear Publicity. A very small kingdom, indeed, is yours, compared with the wide and varied territories that belong to the Advertisement Family. The beautiful, high-colored productions of our genius ornament every fence and adorn the pages of every periodical.

Miss Publicity.

O, don't fret! Don't think for a moment that I'd bother about your old domain, with its breakfast foods and its cheap cigars. "Advertisement Family" indeed! I wouldn't associate with a member of it, much less belong to it. Publicity deals with the serious things of life, earthquakes, and fires, and nice, awful, bloody murders, and beautiful ladies—and—Oh! what was that thing I saw in a magazine? Oh, yes, the traitoriness of the senators! Hum—m—m. What are your old canned meats and ready-made soups to that?

Little Miss "Ad."

Well, I don't see that you need to trouble yourself about earthquakes and fires—seems to me that they rather publish themselves! And as for canned meats, you and your friends, Miss Publicity, with your new Roosevelt rake, have advertised them so well, I don't need to say a word about them, I just sit down and watch people eat 'em.

Miss Publicity.

Yes; and then I am called upon to publish their obituaries.

Little Miss "Ad."

Of course! Why, nobody ever thought of dying of canned meats until you made 'em think it a fine thing to do, and they wanted to get their names in the papers somehow or other.

(Enter Miss Belligerent.)

Miss Belligerent.

Here, here, don't fight, unless you have something glorious to fight about. I'm looking after all the fighting, and can't allow you to interfere with my business. Where's that idle-easy-going Spirit of Education? Why does she let you run on like this?

Modern Girl-Giddy.

Bother to the Spirit of Education! I just wish she was dead, but spirits never die. She has us studying all kinds of useless things. First thing we know, she'll have us at Trigonometry, though Jigonometry would be much more to our taste, and she'll have us aiming at high ideals, though we prefer the Highland fling.

Mis Belligerent.

You poor, idle creature, have you any knowledge of history?

Modern Girl-Serious.

Oh, I have. I know United States history by heart.

Miss Belligerent.

Well, I'm always for war, and when I was coming to this meeting, I thought at first of bringing along my family, the "Fifteen Decisive Battles."

Modern Girl-Giddy.

Law me, I never heard of these children of yours before, but I know a little about you and your silly performances in the Philippines. That's why I quit getting educated; I was afraid I'd be sent out to our "Island Possessions" to teach.

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Miss Publicity.

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Modern Girl-Serious.

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Modern Girl-Giddy.

No, it don't. You can be a trained nutse; it'd just suit you; but it makes me glad that I can never be a soldier. I'd hate to have you stalking around with me with your solemn air of superior information. No wonder you're a pet of the Spirit of Modern Education. You are both equally dull. O, dear! I think I'll go to your house, Madame Belligerent, and start up a little game with those nice little Decisive Battles. Got any objections?

Madame Belligerent.

You are too empty headed to know what you are talking about, Miss Giddy. The Modern Girl-Serious will tell you that more eloquence, verbal and printed, has been expended on these and other battles, than on all pursuits of peace and progress.

Miss Progress.

It has all contributed to my onward march, but in these days Progress prays for Peace, and begs for the abolishment of War.

Miss Hustler Reform.

See here, now, Progress, I understand you, all. You are a regular fraud. You're the lady that has called into existence all those things that I don't like, and don't mean to tolerate. Don't try to deny it! Didn't you build railroads, start fire insurance and discover Standard Oil, and—and—the System (whatever that may be), and then make 'em all bad as bad can be? Just tell me that.

Miss Progress.

O, if you are such a hustler, go and reform your reformers; they need it bad enough, some of them.

Miss Inquisitive.

Well, if you aren't the wickedest lot of little girls I ever listened to! I tell you what, if I talked about things like you're talking about, my mother'd "progress" to "reform" me with a birch rod.

Miss Advanced Ideas.

Corporal punishment is degrading, child; no progressive mother will so debase her offspring in these enlightened days as to use the rod for their correction.

Miss Inquisitive.

O, bosh! I suppose her "offspring" might get along without the rod, but I am talking about her little boys and girls. If some of you ladies had had more of the rod in the past, you'd have less "sass" to serve up in the present.

Little Miss Prim.

Really, I do not see that you are any better than the rest of them. Your language is quite reprehensible. An education is quite thrown away on you all, and I am quite sure that your instructors would be quite dismayed, were they to overhear you.

Miss Inquisitive.

If you are "quite" through, I'd recommend you to go to the canal zone and keep cool, or let a yellow fever mosquito bite you. You're too good to live.

Miss Advanced Ideas.

I think it would be a better plan for us to go off in search of the American navy.

Miss Hustler Reform.

Humph! You are likely to have a long voyage and to get blown up at the end of it. You just wait till I've reformed the navy, and then you can all go out as trained nurses for the Japs. They'll need you!

Little Miss Prim.

We've had enough of this kind of talk. I propose that we close this meeting in some sort of dignified style. Let us invite the rest of the Intermediates to join us in singing a nice, merry song. That will please the Sisters, if they happen to hear us.



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BREVITIES OF THE MONTH

America's champion school band will be chosen in a two day musical battle at Council Bluffs, Iowa, May 27 and 28, when select high school bands from practically every section of the country, comprising about 2000 juvenile musicians, vie for the national title. The bands will be judged on six main points: instrumentation, interpretation, intonation, tonal and harmonic balance, tone quality and precision.

A religious and fraternal tribute was paid to the Brother Cyriacus Joseph, F.S.C., at the New York Catholic Proctory, N. Y., in honor of his golden jubilee in the Order of the Brothers of the Christian Schools. At the same time, through the special courtesy of Brother Alban, rector, Brother Benjamin Benedict of St. Phillip's home, New York City, and Brother Junian Peter of St. Joseph's Normal Institute, Pocantico Hills, New York, celebrated their sixtieth anniversary as Christian Brothers.

Seven out of ten schools and colleges of Marquette University will offer regular classes during the 1927 summer term at the university.

Courses will be offered in the colleges of liberal arts, journalism, music, engineering and business administration, and in the schools of law and dentistry. Special attention will be paid to classes in education, as several hundred teachers will be enrolled.

Ninety-four members of the regular University staff and twenty visiting professors have been secured to teach during the 1927 Summer School at the University of Notre Dame. More than 1000 students are expected to register for the six-weeks' course, on June 22, and the majority of these, will be graduate students and teachers.

The Catholic Summer School of America, at Cliff Haven, N. Y., will open on July 3 and receive guests until Labor Day in September.

The programme this year includes the regular features of University Extension work, such as lectures, readings, discussion and assemblies, as well as supervised recreation and entertainments.

About fifty of the Catholic superintendents (representing 30 dioceses) were present at the semi-annual meeting at Washington during Easter week. Among the special subjects considered were national scout organizations, the discussion led by Dr. John M. Cooper of the Catholic University; the problem child, led by Brother Benjamin, of St. Mary Industrial Institute.

In the recent health poster contest, conducted by Logansport (Ind.) and county schools, St. Vincent's school won the first and second highest prizes awarded for free hand work and in the primary department, second prize for free hand work. Sisters of the Holy Cross conduct the school.

Daily reading of extracts from the "Bible" in public schools was upheld as legal and in keeping with the purposes of education in a recent deci-

sion by the Minnesota State Supreme court.

A humble parochial school teacher who died only 22 years ago may be beatified as a result of a court of inquiry which has been opened by Archbishop Keating of Liverpool, (Eng). Bishop Dobson is presiding over the court, which is inquiring into the life of Teresa Higginson.

Boys from the parochial schools of Philadelphia won the first three places in the spelling bee held in conjunction with the Boy Week exercises. They are Francis Coscarello, of Our Lady of Mount Carmel School, conducted by the Sisters of Mercy; Bernard Matje, of St. Peter's School, conducted by the Brothers of the Christian Schools, and Thomas Loftus, of St. Rose of Lima's School, conducted by the Sisters, Servants of the I. H. M.

In a pastoral letter, Archbishop Glennon of St. Louis, says: "There remains but one weak link in the chain of Catholic education in this archdiocese, and that is our Junior Seminary." He included in the letter "a word in favor of the building and equipment of a residence for the Brothers of Mary at the McBride High School."

Omission of an adequate idea of God and the inclusion of improper theories fasten upon the public schools of the country grave limitations which lay them open to criticism and should be examined closely by educators, the Rev. Dr. James H. Ryan, executive secretary of the Education Department of the N. C. W. C., and the Rev. Dr. Lynn Harold Hough, Methodist minister of Detroit, told 500 delegates to the twenty-fourth annual convention of the Religious Education Association at Chicago on April 27th.

For the third successive year pupils of Lourdes academy, Cleveland, O., have won the annual music memory contest conducted each year by the Music Arts Association. The young women of Lourdes had a perfect score. Sisters of the Holy Humility of Mary are in charge.

In the junior high school division Immaculate Conception school, Canton, O., won first place with 999 points. Out of a total of eight tests Catholic schools won five.

The blessing of Pope Pius was cabled to Brother Lewis Bornhorn, of the Brothers of Mary, who has just celebrated the fiftieth anniversary of his entrance into that order. Brother Lewis is one of the faculty of Cathedral Latin School, Cleveland, O., staffed by Brothers of Mary.

Resolutions approving the tendency in education "toward a greater measure of fixed curricula" were among those approved by the seven heads of the Jesuit Order in the United States.

The "broader general culture," which seems to be indicated by the tendency noted, was interpreted as a sign in the world at large of "a return to the traditional system of Jesuit education." Emphasis was also strongly laid on religion as an inseparable part of education.

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CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment.

CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

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May, 1927

Vol. 27, No. 2

EDITORIAL COMMENT

A Patriotic American

The wholesome breadth of the American citizenship of Governor Alfred E. Smith of New York is in splendid contrast with the bigoted narrowness of Charles C. Marshall in challenging the Governor's ability as a Catholic to give undivided allegiance to his country. Here is the substance of Governor Smith's response:

"I summarize my creed as an American Catholic:

"I believe in the worship of God according to the faith and practice of the Roman Catholic Church. I recognize no power in the institutions of my Church to interfere with the operations of the Constitution of the United States or the enforcement of the law of the land.

"I believe in absolute freedom of conscience for all men and in equality of all churches, all sects and all beliefs before the law as a matter of right and not as a matter of favor.

"I believe in the absolute separation of Church and State and in the strict enforcement of the provision of the Constitution that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

"I believe that no tribunal of any church has any power to make any decree of any force in the law of the land other than to establish the status of its own communicants within its own church.

"I believe in the support of the public school as one of the cornerstones of American liberty. I believe in the

right of every parent to choose whether his child shall be educated in the public school or in a religious school supported by those of his own faith.

"I believe in the principle of non-interference by this country in the internal affairs of other nations and that we should stand steadfastly against any such interference by whomsoever it may be urged.

"And I believe in the common brotherhood of man under the common fatherhood of God.

"In this spirit I join with fellow-Americans of all creeds in a fervent prayer that never again in this land will any public servant be challenged because of the faith in which he has tried to walk humbly with his God."

Americans as a people generally have adhered to the spirit of the Constitution and resented attempts to inject religious prejudice into politics. Party divisions usually are along other lines. Irrespective of party, good citizens will glow with appreciation of the patriotic, manly declaration of Governor Smith, whose challenger may realize that instead of disposing of the Governor as possible Presidential timber, the tactics malevolently resorted to have made his inclusion in that category more conspicuous than ever.

Get Understanding

John Roach landed on the shore of this Republic as a barefooted Irish boy without the advantage of schooling, but rose to be the greatest shipbuilder in the United States. He was one of many in his generation who overcame handicaps and by sheer force of native merit made their way to positions of leadership in American life.

Sad would be the day, should it ever come, when the pulses of true Americans ceased to quicken at recitals of achievements by the long list of worthies emblazoned on the roll of the country's "self-made men." But "facts are stubborn things." It is a fact beyond dispute that conditions in every department of human activity have undergone material alteration since the time when John Roach was a boy. Industrial evolution has substituted complexities for simplicities. Gone forever is the era when every door of opportunity opened to unaided common-sense. This is an age of chemistry and electricity and concentrations of capital. To solve its problems and win its prizes necessitates a degree of intellectual training beyond what formerly sufficed.

Such is the situation which makes education an imperative need of the time for young men expecting to make their way in industrial and commercial pursuits as well as for those aspiring to careers in the learned professions. Statistics being more impressive than generalizations, attention is called to statistics. A survey the results of which were announced during Catholic Week, showed that only 1 per cent. of the total population of the United States are college graduates, but that 50 per cent. of the men now occupying positions of

leadership in the various walks of life have had the advantage of higher education.

The National Catholic Welfare Council recently issued a bulletin on this subject which deserves attention from Catholic parents throughout the land, as well as from youths who with reference to their own futures are debating the question of whether or not education is a good investment. If full advantage were taken of the opportunities to make one of the safest of all investments, which Catholic colleges offer to Catholic youth, every Catholic college in America would be crowded. The Council has ascertained by actual canvass that there is one state in the Union where the Church is prosperous and its educational facilities excellent, yet where only twelve in ten thousand of the Catholic school population secure a higher education, and where only eight in one thousand of the Catholic school population reach the fourth year in high school.

The situation differs in different States, but a general comparison worthy of citation indicates that while 20 per cent. of the population are Catholics, the proportion of Catholics among college attendants is only 15 per cent.

There are parents who have sent sons and daughters to college and have been disappointed at the results. There are young people with an aptitude for study—and there are others. Here is reason for the exercise of good judgment, which must be employed in choosing colleges. Many a boy or girl who has fallen a victim to temptations in a Godless environment would have kept to the paths of duty had a Catholic college been selected as his alma mater.

Commending college education, Frank H. Spearman, popular in the world of letters, defines as follows the type of education which he has in mind:

"Such an education should be informed with a sound philosophy, and strengthened by courses in the authentic—mark the word—the authentic, history of European civilization. No more than this is needed; no less than this will adequately suffice. And because I realize that the Catholic college and the Catholic university supply such an education better than any other educational institutions, I always urge the Catholic college."

Going to college is not getting an education, but it is a means to that desirable end, and is enjoined upon all whose parents can afford it and who if the opportunity opens before them will earnestly exert themselves to make the most of it.

Pupils as Travelers

Instances of long journeys taken daily by students in attendance at Catholic schools in Brooklyn, Chicago and other places in this country, noted recently in this journal, have led a reader to call attention to the fact that there are parts of the world where sparsity of population co-existing with excellent rapid transit facilities years ago led to the custom of traveling long distances to obtain ed-

ucation in better equipped establishments than rural districts could afford to maintain.

In New Zealand, for more than twenty years, the railroads have been utilized to carry children from wide stretches of country to schools in the cities. Railroads being owned by the State, it was a simple matter for the authorities to arrange for the sale of season tickets good for three months at such merely nominal prices as \$2.50 to \$5, dependent on the ages of the pupils, while little ones of primary age are carried free. Such tickets, good to and from all places within a radius of sixty miles, enable some of the beneficiaries to travel 120 miles a day for 3 to 6 cents. Of course it would be only in exceptional cases that pupils would ride from places at the circumference of the possible radius; but even those who go in and out six miles each day are enabled to secure a ride of 12 miles at a cost of 3 cents.

Where the provision of well-equipped, centrally located schools for rural regions has been undertaken in the United States, the method of transporting pupils generally adopted involves utilization of the motor bus. The rise of the automobile has worried American railroad men within the past few years. Of course ability of motor buses and other descriptions of automobiles to compete with the steam locomotive depends upon the existence of good roads.

School Sports in Great Britain

"Games and Sports in British Schools and Universities" is the title of Bulletin Eighteen of the Carnegie Foundation for the Advancement of Teaching. The author, Dr. Howard J. Savage, staff member of the Foundation, spent several months in Great Britain gathering materials for this first American descriptive study of athletics in British educational institutions. The Bulletin describes sport in its relation to education at English public and day schools, Oxford and Cambridge, the newer English universities, like London, Liverpool, Leeds, and Birmingham, and the universities of Scotland and Ireland.

Some of the conclusions of the study may be summarized as follows: Athletics in British schools and universities are valued partly for their physical effects but more for their socializing influences. Although they are not formally recognized by any university, they are aided by Oxford and Cambridge colleges and by many of the newer universities. Most schools insist, in one way or another, upon participation in games, but no university compels any undergraduate to take part. "At all universities, sport is essentially casual." Athletics are subordinate to studies, but the lessons learned on the playing fields are carried over into all phases of school and university life, inside the classroom and out. While personal athletic prowess is highly esteemed, the reputation that victories can bring to institutions counts for comparatively little. Participation being play in the strict sense of the term, the line between the amateur and the

professional has come to be strictly drawn in most branches of athletics, nominally drawn in all. Very few persons are dependent upon school, college, or university sport for their livelihood, and no such person, whether coach or trainer, depends upon victory for his living.

College and university athletics in England, and especially in Scotland, are probably much less costly than in the United States, and admission charges to games are far lower. This condition is accounted for partly by the fact that participants provide their own equipment, and at Cambridge and Oxford pay comparatively high dues to various athletic clubs.

According to estimates presented in the Bulletin, half of the Oxford and Cambridge undergraduate bodies take part in rowing and three-fourths in all sports, while 75% are doing special work leading to an honors degree. From these facts there would appear to be no conflict between athletics and studies at these old institutions, and still less at the newer English and Scottish universities, where only from eighty to twenty per cent participate in athletics. Universities like Birmingham, Liverpool, Edinburgh, and Glasgow are building up athletics by means of money grants for playing fields and general expenses.

As a general rule no Cambridge or Oxford undergraduate earns money during the summer months to finance winter study. The wealthier men do not need to and the less wealthy are supported by scholarships and other aids. Oxford and Cambridge undergraduates are expected to continue academic work during the summer and most of them do, if not at the Universities then at home or on "reading parties" at seaside resorts. The results of this system are that there is no temptation to make professional athletics pay one's way through the university, and there are few if any traces of professionalism in English universities and schools.

Oxford and Cambridge men who enter the British civil service, business, and teaching admittedly find better positions and have a better chance of success if they have won the university blue which corresponds to the letter in American college athletics.

Copies of the Bulletin whose contents are thus summarized may be had without charge on application to the office of the Carnegie Foundation for the Advancement of Teaching, 522 Fifth Avenue, New York City.

Reading Bad Books

"Visit the library occasionally, and read a book now and then. If it's a good book, so much the better; but read a book, anyway." This advice, given by an editor, in the course of a talk which was broadcast by radio from an Eastern city a few weeks ago, is quoted not for the purpose of commending it, but for the purpose of setting up a starting point for dissent.

Much better advice is conveyed in the Epistle of Paul to the Corinthi-

ans. "Be not seduced. Evil communications corrupt good manners."

There is danger to the young in the notion that reading is meritorious in itself, without reference to what is read or to the spirit in which it is read and the purpose of the reading. A great deal of reading is the result of no more worthy incentive than idle curiosity. Idle curiosity surely is a thing not to be indulged without reserve.

Young students sometimes are obsessed with the notion that it is clever to read what everyone is talking about, even if the thing is talked about only because it creates offense. Greatly cleverer it is to be able to withstand temptation, and to employ the time that can be devoted to reading in perusing what will yield improvement.

Here is what the President of Columbia University, Dr. Nicholas Murray Butler, said a few years ago in the course of an annual address: "Too much slovenly reading, particularly of newspapers and of magazines, but also of worthless books, stands in the way of education and enlightenment. In no field of human interest is the substitution of quantity for quality more fraught with damage than in that of reading."

What President Butler inveighs against is books that are merely worthless. Had he been considering the subject of vicious books no doubt his language would have been stronger still, though it is positive enough as it stands.

A student should pride himself upon his judgment, but to warrant him in this, his judgment should be good. One way of proving that it is good is to form and stand by the resolution not to waste time and risk mental and moral deterioration by reading trash, whether the trash be in periodicals flaunting gaudy covers on the counters of the newsstand or in the more pretentious form of much-talked-of books to be had for the asking on application at the public library.

Here, then, is the broadcaster's advice, as it should read, discreetly amended: "Visit the library occasionally, and read good books, with the steadfast determination that the time you spend in reading shall count for improvement."

Priest Approves Journal's Articles.

Editor School Journal: Your March issue, on first page, carries these words: "Courtesy in the School Room." Is not courtesy more important than the classics or mathematics? Courtesy opens all doors. Visitors from other countries may admire our skyscrapers and other such things which strike the eye, but they can scarcely admire our manners. They consider us a rude unpolished nation. By all means may the rising generation be an improvement on this one in courtesy. Courtesy is needed not only in school, but also in our homes, in churches and the business world. May all our Catholic Teachers become apostles of courtesy and refined manners.

On page 476 of this issue is found an item headed, "The Joy of Reading," which all teachers must approve of. Few boys or girls who take pleasure in good reading go wrong. Are not aged people to be pitied who find no joy in reading—or saying their prayers?

(Rev.) Raymond Vernimont
Denton, Texas.

CURRENT EDUCATIONAL NOTES

(Continued from Page 58)

"string" a British reporter, and in a larger part to the inability of the reporter to reproduce their slang without contributions of his own. "Jolly busy" isn't American—it's English, don't y' know? And Americans would be more likely to say "grips" than "bags." Neither is there verisimilitude in the attribution of the phrase, "See here, my newspaper man," to an American girl.

American students are capable of using "extraordinary English," no doubt; but at its worst it isn't half as bad as the hash of language perpetrated by this London reporter.

MENACE OF DELETERIOUS FICTION.—An American who won reputation as a writer for the people a generation ago, had this to say of the novel.

"The novel has become for good or evil the daily food of the civilized world. It is the only universally accepted form of literature. History, poetry, philosophy, science, social ethics and religion are accepted respectively by classes of readers, larger or smaller, but the novel is read by multitudes among all these classes, and by the great multitudes outside of them who rarely look at anything else."

He went on to give as the reason for novel-reading "the interest which the human mind takes in human life." On this branch of his subject he expatiated as follows:

"The daily life of the people is not in politics or philosophy or religious discussion. They eat and drink, they buy and sell, they lose and gain, they love and hate, they plot and counter-plot; their lives are filled with doubts and fears and hopes, and realizations or disappointments of hope, and when they read they choose to read of these. It is in these experiences that all classes meet on common ground, and this is the ground of the novel. In truth, the novel is social history, personal biography, religion, morals, and philosophy, realized or idealized, all in one. Nay, more, it is the only social history we have. If the social history of the last hundred years in England and America has not been written in the novels of the last fifty years, it has not been written at all. In the proportion that these novels have been accepted and successful have their plots, characters, spirit, properties and belongings been taken from real life. There is no form of literature in which the people have been more inexorably determined to have truthfulness than in that of fiction. History, under the foul influence of partisanship, has often won success by lying, but fiction never. Under the inspirations of idealism, it has presented to us some of the very purest forms of truth which we possess."

Even in the time of the writer referred to—he was Josiah Gilbert Holland, editor of a popular magazine of his day, and himself a writer of fiction, as well as of essays and of some very creditable verse—not all the novels were good. In the essay from which the foregoing is taken he remarked:

"There was a time when the church was afraid of the novel; and it is not to be denied that there are bad novels—novels which ought not to be read, and which are read simply because there are people as bad as the novels are; but the church itself is now the most industrious producer of the novel."

Doctor Holland contented himself with the hope that out of the eating of trash there would naturally come a desire for more solid food. He might have been disappointed had he lived to witness a development which has arisen in the present day. Good novels continue to appear from time to time, but bad ones are more numerous than they were, and viler. There are instances now, as formerly, of readers growing in taste as they mature, but unfortunately there are other instances of a contrary character. Moreover, the number of youthful devourers of current trash is greater than ever. The pernicious influence of bad novels corrupts immaturity and menaces society. For this reason it is more necessary now than formerly that parents and teachers should be alert to keep bad books as far as possible out of the hands of the young, and to supply wholesome reading in their place. Men cannot grow strong by eating polluted food. Impure books should be shunned as sedulously as decayed fruit, for reading them corrupts the mind.

ORAL ENGLISH: VARIETY IN ASSIGNMENT

(Continued from Page 60)

2. If you are calling do not ask, "Who is this, please?" Ask simply, "201R?" "May I speak to Mr. Blank?"

3. When called at your home, answer "201R" (your telephone number). If the person calling should ask, "Who is this?" ask "Whom do you wish to speak to?" Unless you know the caller, do not give your name.

4. Do not waste time with foolish talk. Do not interrupt the person; he called because he had a message.

5. Keep a pad and pencil near the telephone for taking messages. It is not polite to keep people waiting.

6. Speak in a natural, slow voice and indicate by inflection when you have finished.

7. Close your conversation with a polite, "Good-bye."

8. Never lose your temper with the operator. It is impolite—besides, she has the advantage over you.

In concluding something should be said about the matter of fluency in talking, and we can best begin by saying that the preparation for achieving fluent speech can be made in silence. If a student can think clearly, rapidly, and accurately, and has a wide knowledge of words, fluency will result from continued practice in choosing the right word the instant he needs it. A large vocabulary need not necessarily include Latin terminology, although it is essential that a speaker use the vocabulary of the field in which he is talking. Technical terms are economical when one addresses men experienced in technical lines; hence a knowledge of them can be imperative.

Fluency, can, of course, be a handicap. If a student is gifted with speech, or if his tongue seems balanced in the middle, he must be held rigidly to logical and accurate thinking. If, on the other hand, a student lacks words, we can help him by training him to increase his mental equipment. If he has ideas he will find words to express them.

The story of Viola Allen's understudy, who finished a performance in twenty minutes' less time than it took Miss Allen, will fix the principle when discovered that there is a fluency which is a handicap, that one may give his material too rapidly for his hearers to get it; that he may attract attention to his fluency rather than to the ideas in his speech; that pausing is necessary for proper emphasis. Not that one would object to a dynamic fluency which kept one mentally alert, such as that of Dr. Vincent, head of the Rockefeller Foundation, or Professor Bagley of Columbia. Nor would one reject fluency for the halting "and-uhs" of the student who thinks more slowly than he can talk, or for the fatiguing identity of cadence of the speaker who has been so fascinated by a speech melody that he is dominated by a habit so vicious that his audience spend their time anticipating the monotonous inflections. Few faults are so bad as those. But there is a nice balance between the breakneck fluency of the speaker whose speech flows too freely and the deadly monotony of the other extreme. For that balance all speakers must strive.

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NEW BOOKS REVIEWED

Children's Interests in Poetry. By Miriam Blanton Huber, Institute of Educational Research, Teachers' College, Columbia University; Herbert B. Bruner, Bureau of Curriculum Research, Teachers' College, Columbia University, and Charles Madison Curry, Formerly Professor of Literature, Indiana State Normal School. Cloth, 233 pages. Price, Rand McNally & Company, Chicago.

The Poetry Book. By Miriam Blanton Huber, Herbert B. Bruner and Charles Madison Curry. Illustrated by Marjorie Hartwell. Nine volumes—One, 132 pages; Two, 146 pages; Three, 153 pages; Four, 142 pages; Five, 189 pages; Six, 178 pages; Seven, 248 pages; Eight, 218 pages; Nine, 224 pages. Price, Rand McNally & Company, Chicago.

An investigation into children's interests in poetry, conducted by the compilers, with the co-operation of 1,500 other teachers and 50,000 children, preceded the making of these books, which constitute a novel and formidable contribution to the literature of the schoolroom. The result is a unique anthology of poetry for children, comprising a teachers' manual and nine volumes of selected poems, carefully graded to supply appropriate verse for each year of elementary schools and junior high schools. The manual, which is the volume entitled "Children's Interests in Poetry," contains a history of "the poetry experiment" and its results, an author index and a title index of all the poems, and "Some Suggestions for Teaching Poetry." The books are beautifully and substantially made, the poems being printed in legible type and the illustrations being attractive.

Character Education. Report of the Committee on Character Education of the National Education Association. Paper covers, 89 pages. Price, 15 cents. Government Printing Office, Washington, D. C.

This is Bulletin, 1926, No. 7, of the Bureau of Education, and may be had by sending the price to the Superintendent of Documents, Government Printing Office, Washington, D. C.

Teacher's Manual. Picture-Story Reading Lessons, Series II. By Nila Banton Smith, Ph.B., and Stuart A. Courtis, Ph.D. Stiff paper covers, 209 pages. Price, \$1 net. World Book Company, Yonkers-on-Hudson, New York.

Teachers using the Picture-Story Reading Lessons will find this manual a valuable aid in developing on the part of First Grade pupils the qualities of initiative, self-reliance, self-control and self-criticism, while progressing in the mastery of reading, each pupil getting forward at his

individual rate without causing confusion in the class. Drawings of a simple character, to the children, are part of the Picture-Story Reading Lessons plan. Chapter Eight of the Manual, amply illustrated, will be found to supply valuable aid to the teacher in supervising the carrying out of this part of the plan.

Is Your Child Ready for School? By James Frederick Rogers, M.D., Chief of Division of Physical Education and School Hygiene, Bureau of Education. Paper covers, 32 pages. Department of the Interior, Bureau of Education, Washington, D. C.

This is No. 19 of the eHealth Education Series, issued under government auspices, and is likely to find a place on the shelves of school libraries. It may be had for ten cents from the Superintendent of Documents, Government Printing Office, Washington, D. C.

A Guide to Thinking. A Beginner's Book in Logic. By Olin Temple, Professor of Logic, Ethics and Esthetics, University of Kansas, and Anna McCracken, Instructor in Logic and Ethics, University of Kansas. Cloth, 252 pages. Price, \$1.50 net. Doubleday, Page & Co., Garden City, New York.

The complaint made against school text books on logic usually is that they are so technical as to be difficult of comprehension. Here is one whose authors have striven to avoid technical terms as far as possible, and they have succeeded so well that young people using this book will derive practical benefit from the study.

Training for Life. By Edward F. Garesche, S.J., M.A., LL.B. Cloth, 145 pages. Price, \$1.75 net. P. J. Kenedy & Sons, New York.

The training of children in general is the subject of the major portion of this book, while the concluding chapters are devoted to the helping of those destined for teaching vocations or the priesthood. The little volume is addressed particularly to teachers, though it contains much of interest and importance for Catholic parents as well. It is brimful of suggestions for molding the plastic mind and developing character. Most of its contents consists of matter which made its first appearance in the form of contributions to the Catholic School Journal, though of this fact there is no mention in the preface.

Metodo Practico. A Course in Spanish Conversation. By Alejandro Ybarra. New and Revised Edition, by Alfredo Elias, Licenciado en Derecho, the College of the City of New York. Cloth, 326 pages. Price, D. C. Heath and Company, Boston.

There is much advantage in practice conversation when one is learning a foreign language, and this is especially true in the case of Spanish. The present volume is based on one which has proved its merits, and the revision will be found up-to-date.

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The Little Flowers of St. Francis of Assisi. In the First English Translation, Revised and Emended by Dom Roger Hudleston, O.S.B., Monk of Down-side Abbey. With an Introduction by Dominic Devas, O. F. M. Cloth, 354 pages. Price, \$2 net. Benziger Brothers, New York.

In spite of the immense popularity of this work in Italy and other countries of Europe, no English translation was made till 1864. This was edited by Cardinal Manning, then Provost of Westminster and Superior of the Oblates of St. Charles, the translation itself being the work of "three devoted children" of St. Francis, namely the Marchesa di Salvo, Lady Georgina Fullerton and the Rev. Mother of the Franciscan Convent at Bayswater. This translation has been out of print for many years. In the present version the lack of scholarship of the earlier translators has been happily made up for.

Outward Bound. Edited by Randall J. Condon, Superintendent of the Cincinnati Schools. Cloth, 342 pages. Price, 85 cents net. Little, Brown, and Company, Boston.

This is Book Five of The Atlantic Readers, and possesses the merits which have won praise for the earlier members of the series. It contains an admirable selection of freshly gathered gems in prose and verse, in an attractive setting, which will be found suitable for use in the class room or for supplementary reading. The illustrations, all but the frontispiece being in black-and-white, are distinctive, making wholesome appeal to the imagination.

Liturgy the Life of the Church. Translated from the French of Dom Lambert Beauduin, O.S.B., by Virgil Michel, O.S.B., St. John's Abbey. Stiff paper covers, 94 pages. Price, 35 cents postpaid. The Liturgical Press, Collegeville, Minnesota.

To assist in propagating in the United States the Liturgical Movement, approved by His Holiness Pius X, which has spread over Europe, is the object of this translation of Dom Beauduin's beautiful little book, which is written for people who think. The treatise may be described as a manual setting forth the scope of the Liturgical Movement.

Stories East and West. A Supplementary Reader. By Lora B. Peck, Author of "Near and Far Stories." With Illustrations by Rhoda Chase. Cloth, 218 pages. Price, 80 cents net. Little, Brown, and Company, Boston.

In the preparation of this volume of supplementary reading for school libraries search has been made for material with literary value which would have the advantage of being new to the children and would present possibilities of dramatization by the little folks themselves. Incidentally several of the stories convey information concerning the people and the customs of foreign lands. The language of the relator is simple

enough to present no obstacles to young readers, while here and there enriching their vocabularies with new words.

The Foods We Eat. By Frank G. Carpenter, Litt.D., F.R.G.S., and Frances Carpenter. Cloth, 181 pages. Price,..... American Book Company, New York.

The Clothes We Wear. By Frank G. Carpenter, Litt.D., F.R.G.S., and Frances Carpenter. Cloth, 198 pages. Price,..... American Book Company, New York.

The Houses We Live In. By Frank G. Carpenter, Litt.D., F.R.G.S., and Frances Carpenter. Cloth, 204 pages. Price,..... American Book Company, New York.

The volumes are members of a series entitled "Carpenters' Journey Club Travels." They are written with fullness of knowledge unusual in the case of much literature similar in superficial appearance, for both Dr. Carpenter and his wife are globe-trotters of many years' standing, and have studied minutely the different countries in the four quarters of the world and the people who inhabit them. For supplementary reading in connection with the study of geography or history these attractive books are of high value. They will fit well into the library of the home, and parents who pick them up are likely to look them through before putting them down, as they contain a wealth of interesting information not readily procurable elsewhere. The illustrations are numerous and well made.

A Case of Conscience. By Isabel C. Clarke, Author of "Carina," "It Happened in Rome," etc. Cloth, 370 pages. Price, \$2.50 net. Benziger Brothers, New York.

This is a romance of modern life, by a writer who is practiced in the art of story-telling. To reveal the plot would be to disoblige intending readers. Suffice it to say that there is not a dull page in the book, and that it vindicates the possessor of a Catholic conscience.

The Modern Essay. By Samuel McChord Crothers. Paper, 37 pages. Price, 35 cents net. American Library Association, Chicago.

This is one of the series of pamphlets with the general title, "Reading With a Purpose," which is recommended for the use of students. It is an introduction to many essayists, mostly Americans, by a writer who himself has won an enviable reputation as an essayist, and who possesses a wide acquaintance with essay writers and a broad perception of what is good. In explanation of the appearance of an essay on essays in a series devoted to "Reading With a Purpose," he explains that the purpose of an essay reader need not be and is indeed unlikely to be the pursuit of formal knowledge. "It is to meet a friendly person, and exchange ideas with him." "I have a fragment of time at my disposal, and I wish to spend it in an agreeable manner." "The kind of literature I am looking for"—at the moment—"must not be

too long-drawn-out. It must fit into my hour of leisure. I don't want it to be exhaustive, but suggestive." This is the state of mind in which the reader takes up the essay; and the sensitive essayist, who does not pretend to have written for "readers with a purpose," may be expected to be mollified, and to reply, "If that is your purpose, I approve it." Among the essayists whom Dr. Crothers approves and recommends are Gilbert Chesterton and Agnes Repplier.

The Teaching of Religion.

(Continued from Page 82)

their attempts after having suggested some pregnant thoughts. These little essays may then be read and, where necessary, corrected. They may then be compared with an authentic formula. It may be shown how the accepted formula expresses the same thing the child has said in its awkward manner. Now the child will read a fuller meaning into the formula which so far it has been using with but slight understanding. Lip prayer is thus converted into prayer of the heart. Here is real initiative, real self activity, real performance, which yet does not necessitate brushing aside the ready made prayers that have come down to us. Formalism is overcome without throwing overboard the happily conceived formulas of the past. After all, we do not need to remake everything. It is quite sufficient that we make it over again to the extent that we fully render it our own. The war against formulas can go just a little too far. Instead of enriching us, it may, if pressed too far, impoverish us. Let us re-elaborate the old formulas, but not simply cast them aside.

The Ideal System For Wrap Storage.

(Continued from Page 77)

ventilation of the wrap storage space and ventilation of the class through this medium, as else the odors from the clothing can circulate back into the class room; so much the better if a system can be employed that will draw off the foul air in an even flow and allow the fresh air to come down to the pupils in a like manner, so that each will receive a constant and even amount of clean, pure air; provide all possible black board space, for it is now conceded that the rear of the room has some peculiar advantages and that it is desirable to have as much black board space as possible. This latter fact is recognized by such cities as New York, St. Louis, Washington, Buffalo, Rochester, which are employing a system embodying this feature. Further, this system should prevent petty pilfering, should not permit of any but the best moral conditions; make for the elimination of all unnecessary noise; should provide a definite dismissal point; should not permit of children getting their wraps and leaving school during class hours without a check on them; should reduce tardiness to the lowest possible point; afford proper sanitation of clothing; and in short, should provide the greatest serviceability.

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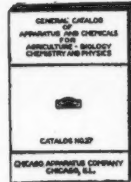
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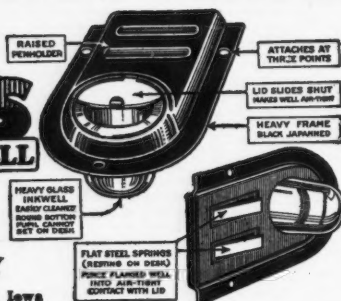
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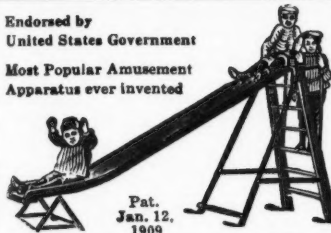
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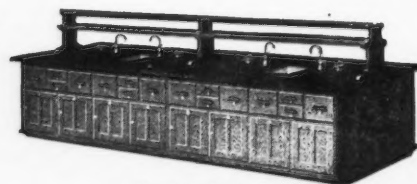
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